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OBEDIENCE
Or
ECCLESIASTI-call Vnion.

Treatiſed by *William Wilkes* Doctor *in Theologie, and one of his Maieſties* Chaplaines in ordinarie.

Artaxerxes to *Eſdras*.

Let all thoſe that ſhall tranſgreſſe the lawe of God and the King be diligently puniſhed, either with death or other puniſhment, either with penaltie of money, or baniſhment.

AT LONDON
Imprinted by *G. Elde* for *Roger Iackſon*, and are to be ſold at his ſhop in Fleet-ſtreet, neere the Conduict.
Anno Dom. 1605.

TO THE HIGH AND Mighty Great Brittaines moſt renowned *Monarch*, Iames *the* firſt, of France and Ireland King, *defender of the faith*, &c.

MOſt dread Soueraigne:

GOd *which hath put the* Globe *of this* little *world into the hands of your rule, doth in the bottomleſſe* graces *wherewith he hath imbrodered your* Scepter, *merite your thankefuleſt* recognition *of his diuine goodneſſe, in whoſe boſome their* Spring *ariſeth, and oblige the Chriſtian Nations of your* Kingdomes *in ſtraighteſt bonds of* loyaltie *vnto your* Sacred Perſon, *the next and immediate* Conduit *by which all happineſſe is deriued vnto them.*

Your Highneſſe *religious affections to the ſeruice of God, experienced in thoſe effects of your royall deſires with beſt offices to glorifie his eminent and eternall being,*

hath a most sure promise of blessings from the immortall rewarder of holy workes. And for so much as your Maiestie *in your admirable wisdome studying by all meanes to continuate the tranquill peace of the* Gospell, *hath seene it necessarie to propose, and by intimation of your* gratious *pleasure inioyned one* vniforme *order of worship due to Gods diuine excellencie. The Subiects of your* Dominions *whose toungs are the true witnesses of their hearts, to acknowledge that* supreame Power *which is inexistent in your princely rule, will not faile by their cheerefull obedience the* true workemaister *of happy* State, *to manifest their religion to God, and submission to your iust* commaund!

If any through a wanton Superfluitie *of fancie, shall disaccustome their deuotiue actions from the traine whereunto your Lawes would range them:* God *shall in time reueale better things vnto their apprehension, and by their industrie, whom your Maiestie hath deputed for the administration of* gouerment, *frame them to that* method *of deuotion which in the* Prerogatiue *of your wisdome is prescribed vnto all.*

In meane time, I know he which shall oppose himselfe against this euill, now growne headaie by custome and suffrance of time, lyes open for the racket of mallice to band him into the hazard of vndoing, the thoughts whereof seconded with the knowledge of my owne disabilitie, to write in a matter of so great consequence, *had kept me resolute in my resolued silence, but that my priuate conscience, and sorrowe to see this vnnaturall distraction, wherein the body doth refuse to follow the will of the head, counterpoized the* validitie *of all other opposite*

respects,

reſpects, and gaue confidence in your Maieſtie for my protection, who hauing nothing better then my ſelfe to beſtow vpon your Maieſtie, do with beſt alacrity *of ſpirit, deuote and giue my all, to be diſponed at your* Princely *pleaſure.*

God *which ballanceth the times, prolong the time of your moſt glorious Regiment, and ſo ſtrengthen your* ſacred power *in the continuance of that vnmatchable goodneſſe, wherewith he hath honoured all your liues time, that when the time of times ſhall come, wherein time ſhall be without time, you may be receiued into his timeleſſe eternitie.*

Your Maieſties
faithfull Subiect
and
humble Seruant

WILLIAM WILKES.

THe care which we haue had, and paines which we haue taken to ſettle the affaires of this church of England in an vniformitie as wel of doctrine, as of gouernment, both of thē agreeable to the word of God, the doctrine of the Primitiue church, and the lawes heertofore eſtabliſhed for thoſe matters in this realme may ſufficiently appeare by our former actions, &c.

In the meane time, both they may reſolue either to conforme themſelues to the church of England, and obey the ſame; or elſe to diſpoſe of themſelues and their families ſome other waies, as to them

ſhall

ſhall ſeeme meet. And the Biſhops and others whom it concerneth, prouide meete parſons to be ſubſtitutes in the place of thoſe who ſhall wilfullie abandon their charges vpon ſo light cauſes. Aſſuring them that after that day, we ſhall not faile to do that which Princely prouidence requireth at our hands. That is to put in execution all wayes and meanes, that may take from among our people all grounds and occaſions of Sects, deuiſions, and vnquietneſſe, wherof as we wiſh there may neuer be occaſion giuen vs to make proofe, but that this our admonition may haue equall force in all mens hearts to worke an vniuerſall conformitie. So we doe require all Arch-biſhopps, Byſhopps, and

other

other Eccleſiaſticall parſons, to do their vttermoſt endeauours by conferences, arguments, perſwations, and by all other wayes of loue and gentleneſſe, to reclaime all that be in the Miniſtrie, to the obedience of our Church lawes.

For which purpoſe onely, we haue enlarged the time formerly prefixed for their remoue, or reformation, to the end, that if it bee poſsible, that vniformitie which we deſire, may be wrought by clemencie, and by weight of reaſon, and not by rigour of lawe,

And the like aduertizement we doe giue to all ciuill Magiſtrates, Gentlemen, and others of vnderſtanding, as well abroad in the counties as in Citties

and Townes, requiring them alſo not in any ſort to ſupport, fauour, or countenance any ſuch factious Miniſters in their obſtinacy. Of whoſe indeauours we doubt not but ſo good ſucceſſe may follow as this our Admonition with their indeauours may preuent the vſe of any other meanes to retaine our people in their due *obedience* to vs, and in *vnitie* of minde to the ſeruice of Almightie God.

Giuen at our Mannor of Ottlands the 16. day of Iuly 1604. in the ſecond yeare of our raigne of England, France and Ireland, And of Scotland the xxxvii.

God ſaue the King.

OBEDIENCE

Or

Eccleſiaſticall Vnion.

WE haue now long time been more diſputant, then agent in *Religion*. and whereas we ſhould ſtudy to doe what we know, we are ſet in *inquiſition* to finde, what we may beleeue.

Such is the ſupple, and reſtleſſe *volubilitie* of wauering mindes, whoſe licentious feruour, will not admit ſtrength to ground and ſettle them in dutifull *obedience* vnto a ſtayed rule: That there is no Errour ſo abſurd, but ſome doe imbrace it; No *Paradox* ſo incredulous, but ſome doe beleeue it; no *Action* ſo irreligious, but ſome doe countenance it; nor any *Sentence* ſo certaine, but ſome by contradiction, doe call it into needleſſe and ſubtile *diſpute*. That which wrought much hurt amongſt the auncient Chriſtians, hath greatly troubled the *State* preſent, and would dangerouſlie hazard the gouernment both of *Church* and *Common-weale*, if Princely *determination* had not preuented it. Procopius lib. 3. Goth.

To dispute, and by triall of disputation to strengthen the weake, as *Saint Paule* did with the Christians at *Troada*: or to conuince the *errant*, as the *Saints* did; *Augustine* with *Poscentius*: *Sabinus* with *Photius*, and *Origen* with *Berillus*. or to determine things doubtfull, as the religious and graue reuerend *Fathers* did in their councels and Synods; or to settle the Peace of the Church as in the *colloqui at Ratisbonn* appointed by *Charles* the fift; and it pleased his *Maiestie* in the late interlocutorie conference, with the *Lords, Bishops*, & others of the clergie, at *Hampton Court*, hath alwaies had speciall approbation.

Act. 20.
Euseb eccl. hist. lib. 6. cap. 24.
Trip. lib. 1. cap. 11.
An. 1541.
An. 1603. Ia. 14.
Aust. lib. 2. cap. 13. & 14. contr. Cresc.on.

But yet (if I may in the libertie of a humble spirit, freely speake, what some of you, (the *Bretheren* of the *newfangled* faction) in the merite of your contentious disposition should patiently heare) to liue in obedience to orders, orderly by iudgment of decision established, is more answerable to faith, profitable for the Church, and honourable for our calling.

By the first, we bring light to the truth, and confirme knowledge: by the second, we giue life to the truth, and after our example direct others in the religious seruice of God; a dutie amongst all Offices appertaining to man, most excellent and most deserued; whether we consider the bottomlesse graces wherwith Heauens hand hath embrodered our state in general; or vnfould before our selues, the vnspeakable blessings he hath enfolded vpon vs in particuler.

My priuate life hath giuen me the right hand of Opportunitie, to read what hath been disputed, and finding the christian cause become more contempti-

ble,

ble, for that the rules of Gouerment haue beene ſo diſputable, doe (without all partiall conſtruction of what I haue read) in ſingleneſſe of heart, wiſh that the ſpirit of ſingularity in ſome particulars of you, giuing place vnto publicke Iudgement, had rather by dutious actions conformed it ſelfe vnto Authoritie, then by vniuſt oppoſition, endeauoured for licentious libertie.

Action is the beſt blazoner of vertues vertue; The trueſt approuer of Learnings value. The ſoundeſt witneſſe of hearts deſire; and then worthy principall acceptation. When it worketh by the Line not of opinion, but of Iudgement: not of priuate fancie, but of publicke rule; patternd vnto vs in the lawes both of God and men.

§. 2.

The iuſt conſtitutions of lawfull Princes, are the ſetled boundaries of duty vnto their Subiects, and doe confine euery man within the liſts of his particular obedience, as the land-markes in the fields doe limmit out their inheritance; He which *remoued theſe was held accurſed. Conſider I pray you whether he who vncharitably offendeth againſt thoſe, can in his offence be reputed bleſſed. *Deutr. 27

The determinations of God, are the vncontroulable warrants of power vnto Princes: The infallable rules both of their duty vnto the higheſt ruler, and authoritie ouer the greateſt that are ruled.

Rules made knowne vnto them, not ſo much by the dim light of nature, as by the euerlaſting director of

of holy actions, in the euidence of Scripture, wherin are the trulie honourable instructions for higher powers to commaund their subiects, and most honest directions for Subiects to obey higher powers.

Austin. lib. de vera relig. cap. 31. vida. lib. 2. de Reip. dignit.

Vnto the King it is a patterne and carde to guide by; vnto the Subiects it is a light wherewith to iudge aright of the lawes vnder which they liue. So that whatsoeuer is good in the lawes of Princes, or commendable in the dutie of subiects. That same is as it were coppied out of, and iustified by the eternall lawe of God, by whose powerfull grace *Kings* doe raigne, and by whose gratious influence *Princes* doe decree righteousnesse.

Sap. 7.

If you had made this lawe the chiefe head and principall ruler of your actions, and held it so ordinary in your thoughts, as it was common in your talke; it would haue bred in your religious mindes, a dutifull estimation of Princely offices, and made you respectiue of publicke obseruances, if your mindes be religious, this being an *Axiom* inuincible, that nothing is more auncient in the lawes of God; nothing more pregnant to aduance common good, then *obedience*.

First, to God, the supreame guide of this worldes masse, to whose soueraigne power all flesh must stoope, and to whose will all kingdomes doe owe conformitie, in that he requireth.

* Rex dei figuram inter homines representat. Dotogines lib. de reg.

Secondly, to the King, sent of God to be the * representer of his Maiestie, and the † *Leutenant* of his regencie.

† Plutar. li. de doctr. principis.

The memorie of which subordination, as it serueth

to

to drownd all ſelfe conceipt, that may hold the *King* with admiration of his ſublimitie, and ſtrengthen him againſt all aduerſary meanes which interrupt him in the exerciſe of that high dutie, the deuine goodneſſe requireth of him: So it doth (*obedience to God preſerued*) binde vs generallie, without exception, and particularlie, without reſpect of perſon, to obay him, cheerefully, without cunctation, and readily without inquiſition, what he ought or may commaund vs to doe, whether it be in cauſes *Eccleſiaſticall* or *Ciuill*.

§. 3.

That Princes may commaund the obſeruation and practiſe of religion in their Realmes, dominions, and kingdomes, according as God informeth their conſciences by the direction of his *alteaching* ſpirit, and rules of his ſacred worde, in the hands of thoſe Prieſts, whoſe lippes he hath ſanctified, to be the treaſuries of his wiſdome, is by the vnited practiſe of all common-weales, manifeſtly conuinced, and hath euidence in the teſtimonies of the beſt common-wealths-men.

Amongſt all things incident into the actions of men, there is none more excellent, then Religion ſaith [a] *Plato*: In it, our cheefeſt good conſiſteth, ſaith [b] *Lactantius*: It is the vnmoueable foundation of Princely honour, ſaith [c] *Cyrill*. The ſafeſt defence of publicke ſtate, ſaith [d] *Iuſtinian*. The richeſt ſtore-houſe of mans felicitie, ſaith [e] *Conſtantine*.

[a] In Epinenide.
[b] Lib. 3. cap. 10.
[c] Lib. de recta fide ad Theodoſium.
[d] De conceptione digeſtorū.
[e] Neceph. lib. 7. ca. 48

tine. And therefore ought to be the [f] cheefeſt care of Maieſties *Empire*, ſaith *Valentinian*. In deed moſt worthy to be the higheſt care of all cares appertaining to Pincely rule, both in reſpect of the *Prince* and of the People.

In reſpect of the *Prince*, for by religion, and *workes according thereunto, God is moued to giue life vnto their councels, perfection to their indeauours, and ſettlement to their throanes; for which cauſe, the more eminent they are in regall Authoritie, the more vigilant they ought to be in religious pietie.

In reſpect of the People, for that the happineſſe of our liues doth primarily and principally conſiſt in the well ordering of our liues, according to the rule of his will who did at the firſt imbreath life. And when our wills doe yeeld to the regiment of his will, whoſe ſeruice ought to haue the higheſt care of all cares, appertaining to this life. Wee are ſure to receaue at his mercifull hands, all things neceſſarie for the conſeruation of life, his prouidence to guide it, his wiſdome to inſtruct it, his patience to ſupport it, and mercy to prouide for it, with that fatherly affection, which affordeth his creatures to ſerue, and Angels to guarde vs. All which prerogatiues our liues enioy, like ſo many Teſtimonies of his loue, giuen by the influence of *grace* to make them happy, as the obſeruation of Pietie doth approue them to be holy.

So is Religion to vs, the toppe of all publicke good. To the *King*, the moſt valued ſacrifice of rein-

[f] Inter cæteras ſolicitudines quas amor publicus prouigili nobis cura indixit, præcipuam imperatoriæ maieſtatis curam eſſe perſpicimus. veræ religionis indagimen. lib. legum Nouell. tit. 2.

* Rex orat habita in Senat.

reingration to God, both to the *King* and vs, the beſt aſſurance of our ſecular happineſſe; and moſt ſufficient remonſtrance of celeſtiall bleſſednesſe.

In the acknowledged knowledge whereof his *Maieſtie* knowing no greater meanes then Religion, to make euident the ſight of heauen, and in the iudgement both of men and *Angells*, his thanks to God, and loue to vs, amongſt all negotiations of State dependant vpon his charge; ſithence the *Imperiall* Crowne of this Realme deſcended vnto him, (*Committing his owne priuate*) laboured, firſt to ſettle the affaires of Religion, and ſeruice of God; his ſole Soueraigne Lord, by whoſe only goodneſſe he holdes the Royalties of his prerogatiues, the excellencie of his calling, the ſecuritie of his content, the prerogatiue of his ſecurity, and glorie of his kingdomes. Procl. 24. Octo. 1603

Secondly, to reforme (not the State of the Church, formerly by Lawe eſtabliſhed, as if in any materiall point hee had found it defectiue) but the troubleſome ſpirit of ſome perſons whoſe onely contentment reſteth, in the proſecutions of their owne fantaſies, and by his iudiciall authoritie, made knowne in his admonitorie declarations, to enrayle thoſe partes of our Chriſtian duties, which noueltie with diſdaine of Antiquity had licentiouſly violated. Procl. 16. Iuly. 1604.

§. 4.

Wherein as his Highneſſe hath giuen vs many ſingular Teſtimonies and euident aſſurances of his Princely reſolution, what reaſon haue (you of the faction) now that his Highneſſe hath deliberated, and vpon deliberation promulged the dutie which each part ſhall performe, to refuſe the dutie impoſed? What iuſt and ſufficient cauſe are yee able to alleadge wherefore you ſhould not abſolutely condiſcend in this buſineſſe, to haue your opinions ouerruled by his definitiue ſentence?

You cannot miſdoubt the ſufficiencie of his Iudgement, thereof you haue already receiued ſo good a taſte, as that you confeſſe him, (he thankes you for it) able of himſelfe to iudge the equitie of your cauſe.

Humble petition.

I will not wrong you ſo much as to thinke that you make any Queſtion of his, either [a] *Authoritie* to commaund, or power to execute what he doth commaund. The whole body of this realme, and euery particuler member thereof, either in perſon, or repreſentation, haue with one full voyce of tongue, and heart, acknowledged his rightfull Soueraigntie, and their obleaged dutie, vnto the laſt expence of bloud, ſo that vnleſſe *Obedience* be in your mouthes, as Iuſtice ſome-time is, in the mouth of a Lawyer, and not as it ought to be, in your harts, and affections, you will not like blaſted Branches fall from that body; but with genuine Submiſſion (not

[a] Leges ſũt public. vitæ præcepta quibus nos omnes obtemperare ſemper opportet, ſequidẽ omne bonum & equitatẽ ipſã perpetuo ſpectant atque ab eo qui iubendi & exequẽdi poteſtatem habet, proponuntur. Bieſius lib. quart. de repub.

(not diſtracted by ouer-pleaſing ſeruice of your ſelues, nor mollified, with that too much reputation of ſelfe conceipt,) referre your liues to his Lawes; your deſires to his will: and your opinion, to his iudgement.

If you conſider his lawes, herein he hath performed ſuch godly care that we may ſay of them not as *Polydore* did of the conquerors: *Magis ſunt ex vſu Principis quam populi*: But as *Moſes* ſayd of the Lawes of *Iſraell*: There is no Nation ſo great that hath ordinances, and lawes ſo righteous, this being the cheefeſt endeauour of his Highneſſe deſire, to haue the workes of Religion reuerendly performed, the cauſes of his Subiects, vprightly determined; and the Iudgments of his *Kingdome* euenly ballanced. All which are actions of moſt high and admirable merite, wherevnto the hearts of mightie *Princes* ought continually to be faſhioned.

Of theſe premiſes (if you will ſpare me the weakeſt of moſt) and let ſome one, or other good-man, if you will, make illation, beholde, the man that was ſo diſcourſiue vpon the method of *Obedience*. (Good-man he was, and you reputed him for a good-man,) doth in the zeale of that reformation you deſire, conclude, that to diſobay a *King*, ſo compleat in all princely indowments: ſo wiſe, in councelling: ſo powerfull in commanding; ſo reſpectiue of publike good, and deuotiue to the ſeruice of God, muſt needs be condemned for wicked and vngodly rebel- Pag. 114.
lion, And (if you pleaſe to make him Iudge in the action) deſerueth iuſtly to receaue Gods puniſh- Pag. 112.

Rom. 12. ment, which as the *Apostle* threatneth is damnation.

§. 5.

You doe not I hope thinke your selues exempted from the inbarment of this pollicie, that you should as men lawlesse with so strong opposition, refuse to be guided by his lawes. They are the wings vnder which the good doe flie; They are the yoakes vnder which the euill doe labour: Well borne minds will not deny them, well bredde men will readily accept them, And free generous spirits endeauour conformitie with them.

If you will bee free, obaye the Lawe; If you take awaye the Lawe, you take away libertie, we *therefore obaye the Lawe that wee may be free.†

Free, not to doe what we list, [a] Lust is no line to leuell libertie, nor was fancie at any time the true measure of duetie. But free to doe what reason shall by publick Ordinations enioyne; which because they are common to all, (although the Lawe of the [b] *Empire* doe free Princes from the solemnities and formalities of them). His Highnesse doth with Princely resolution, and you should with [c] reuerend admiration, acknowledge them for the rules of your actions.

If you yeeld then that *Obedience* which in iustice they exact, and peruersnesse onely will denye, you shall be imbraced as men rightly indenized

in

* Libertas aufertur, ablato iure ac legibus: Dionisius Hallicar. lib. 7.

† Cicero in oratione pro Aulo Cluentio.

a Nullus sẽsus priuatus, rerũ mensura est. Plato nec libido. Euripides.

b Lex Alexandri Imperatoris.

c Salomonius li. 1. de principatu.

in Loyalties prerogatiue. But ſo long as you ſtand out againſt them, that *Obedience* hath her let, and incompatebilitie with you, your tumultatie Agitations will giue you the imputation of diſloyaltie to the *King*, repugnance to order, and enmitie to the Church, which requireth your zealous labour to maintaine it, with the religious imployments of your vertuous and peaceable endeauoures.

Plead not *exemption*, when the *Apoſtle* placeth euery ſoule vnder ſubiection: Yee are, queſtionleſſe yee are, marſhalled within the liſtes of this order, and whatſoeuer Priuiledge you aſſume vnto your ſelues, you haue in this, no pre-eminencie aboue others, but are with like bands ſubiected vnto Soueraigntie: Pleaſeth it you to withdrawe your thoughts from the opinion which poſſeſſeth you, and entertaine your ſtudies, with thoſe fore-gone Examples of religious Churchmen before time. You may in their liues, (and the hiſtories of Gods *Saints*, are the liuely examples of Gods common-wealths,) as in a Gallarie of pleaſant Pictures, ſee the viue Images of loyall ſpirites, conforming them-ſelues with all ſubmiſſion; *Aaron* to *Moſes*; *Zadocke* to *Salomon*; *Gregory* to *Maurilius*, &c. Reuerend Prieſts to their lawfull *Princes*, as they haue proceeded in Church buſineſſe. Baſil. epiſt. prima.

You may ſee the holy conſort of Gods deuotiues, with all humilitie defraying the tribute of their moſt due ſeruice to heauens Maieſtie, not as fancie conceiued, but as the authoritie of their Superiours, ſtreng-

(ſtrengthened with his power who hath ſoueraigne ſuperioritie in all cauſes) preſcribed.

You may ſee the Chriſtian armies and Souldiers, ſacred vnto the ſeruice of our bleſſed Sauiour, in the diſſemination of his euerlaſting truth, though equalled in vnitie of Ordination, and vnited in miniſteriall equallitie, yet performing their humble and vertuous obedience, to them of their owne ſocietie, whom only Order, the preſeruer of all things had differenced in dignitie.

You may ſee our fatherly guides-men of honourable place, auncient yeares, & reuerend behauiour, gathered together in *Counſells* and *Synods* (the aſſemblies of diuine Ordination to ſtrengthen our ſpirituall commerce with the free vſe of ſacred conſultations) aduiſing vpon, and preſcribing orders, for the Propagation of religious doctrine, and eſtabliſhment of holy diſcipline.

All which their *ſacred* reſolutions and holy ſanctions, were no ſooner intimated vnto the Chriſtian world; but you may ſee them with vnqueſtionable *obedience* receiued by *Princes*, as rules of their deuotion, regarded by *Prieſts*, as the *Canons* of their practique religion, and followed by the People, as the lights of their Chriſtian conuerſation.

What the reuerend Fathers of the Church decreed then, was as much reuerenced by the beſt *Princes*, as the beſt decrees of our reuerend Fathers now, are baſely contemned by the worſe *Subiects*, (and with you of the faction) the perſwaſion of your owne ſufficiencie, to know and performe the

dutie

dutie which doth moſt fit you in your perochiall *reſidences* hath made them the more contemptible.

I know that Nature hath intereſſed euery particular of you, [a] with abilitie to preſcribe rules vnto your ſelues, in your priuate actions; but thoſe rules are not lawes to binde others, becauſe they haue reſpect more to your owne priuate, then reference to the publicke good, and Natures ſelfe, which hath preuiledged you with ſuch prerogatiue, doth diſannull the libertie, if your rules be repugnant to the lawes of *Superiours*: which giues me hope, you will make no more appeales from your *Ordinaries* vnto your ſelues, but as men conformed to better aduiſe, accept directions from our graue *Prelates*, the moſt competent iudges of decencie in this caſe, and with ſobrietie performe the Offices of your Miniſtrie according to the preſcript of holy rule.

[a] Qui libet eſt rei ſuæ moderator, rector & arbitrer. in le. in re mandata mandati. Lex reſpicit ordinem ad bonũ commune. Aquin. lib. 2. q. 92.

It is ſafer to leaue the *Paines* of your conduct vnto the Lawe, then vnto libertie; and more honourable to order your deſignes with correſpondencie to a ſtayed rule, then irregularlie to worke by the preſcript of fancie, the mutuall impartment of Chriſtian ciuillitie, being then moſt rightly adminiſtred when it is communicated by the line and leuell of Iuſtice.

Iohannes de Turrecremata.

Wherefore ſith it hath pleaſed God to endue you with capacitie of diſcourſe, and make you not ſeruilely ſubiect to commaund, as beaſts: but voluntarily inclinable to reaſons dictates, as men; doe not ſuffer affection ſtubbornly to carry you away, but (as you are men of iudgement,) when iudgment doth

Eccleſ. 15.

not giue order and direction for the producement of your actions, distaste the very Propension that leads you vnto the action.

Questionlesse you could not walke in this way of singularitie, nor so irkesomely contend for things so much prohibited, but that you permitte your vnderstanding, too much reflexe vpon your selues, and who will maruaile when the admiration of your owne skill shall holde you, if the conceipt of your *obedience* be drowned in your owne conceipt. But you are the true *Philodoxes* of your owne opinions, and will I suppose rather hazard an opposition to the Good of the Church, and peace of the Countrie, then haue your zeale guided by the limmits of any lawes.

§. 6.

The more eye-full ought you the ciuill Magistrates to be ouer this creeping and incroaching euill, that errour by *Schisme* breake not, what truth by authoritie hath builded.

To preserue the peace of the Church is a speciall prerogatiue belonging to the *supreame* power of the highest commander: and all be it in his *Royall* person there be great excellencies, (his Princely minde being enriched with so many heroicke and diuine vertues) yet because one, as one cannot possibly gouerne many, his *Highnesse* hath with *Kingly* indulgence communicated part of this royaltie with you, and instiled you *Iustices* of peace, that the mention

of

of your names may put you in minde of your duties for the conſeruation of peace [a] without which if ſo be it were poſſible that all other complements of common good might be had in their full perfection, neuertheleſſe the common-wealth that ſhould poſſeſſe them, diuorced from concord, could be but a *ſpectacle* of commiſeration. Euen as that body which adorned with ſundry admirable helpes, wanteth health the chiefeſt thing that nature deſireth.

Proſperitie honoureth Peace as her *parent*, and the proſperous peace of all well ordered common-weales, doth acknowledge religion for her cheefeſt ſtaye, as well in regarde of that bleſſed protection which Gods mercifull hand beſtoweth vpon them, who faithfully ſerue him, as alſo for the ſeruiceable diſpoſition which *Religion* worketh both in the gouernours, and them that are gouerned.

When they from whoſe habilities the duties of commaund and ſeruice proceed, doe with conſtant reſolution of minde, acknowledge Heauens diuine *Empire* ouer all, and with aſſured confidence repoſe in the aſſiſtance of God Almightie, that inflameth them which are in place of authoritie with deſire to reſemble God in the action of common good, and humbleth inferiours with reuerence to acknowledge their rule by whoſe induſtrious labours the *Riuers* of that good are ſet open vnto the comminaltie.

It qualifieth the *Magiſtrate* to rule with conſcience, in the dread of his iudgement, whoſe

[a] Sicut vita in homine, ita pax in regno, & ſic ſanitas nihil eſt niſi temperantia humorũ, ſic pax eſt cum vnũ-quodq; retinet ordinem ſuũ, et ſicut recedente ſanitate tendit homo ad interitum: Sic diſcedente pace regnum tendit ad deſolationem, vnde vltimum quod attenditur pax eſt. Vnde Philoſophus inquit ſicut medicus, ad ſanitatem ſic defenſor reipub. tendere debet ad pacem. Aquin in mat. cap 12

prouidence is the producer of order; it maketh the ſubiect for conſcience, willing to obay, fearing the ſeueritie of diuine reuenge, which followeth them that are wilfully diſobedient vnto *order*. So conſcience the daughter of Religion, keepes them both, awefull to ſwarue from that which is right, & makes them diligent obſeruers of all effectuall furtherances of the Churches peace, the ſure conſeruatorie of *kingdomes* happineſſe.

For which cauſe, the beſt common-wealths men, alwayes had in deteſtation this bitter ſtrife and enuying, whatſoeuer the differences were, from whence it did ariſe, and with ſpeciall care endeuoured a vniuerſall and vniforme agreement in religion. The vnited and monacord practiſe, wherof, hath the happy condition of publicke ſocietie, ſo cloſlie wouen into it, that neither can be, where both are not.

If I ſhould indeauour the illuſtration of this, by matching it with the contrary in former ſucceſſion of ages, I could produce many fearefull miſeries, which both Church and common-weale, haue ſuſtained by the reſtleſſe affections of diſagreeing mindes in matters of this kinde.

Pleaſeth it you, to ſet before your eyes, the miſ-
Proclam.in Scotl.1582 chiefe wherewith the Weſterne Church of olde, and our late neighbour Church (now by a moſt bleſſed vnion moſt happily incorporated) hath been perplexed by the ſame plauſible and faire pretenſes, you ſhall finde iuſt cauſe to feare, leaſt your readineſſe to fauour proceedings of ſuch conſequence,

ſhall

ſhall cauſe this *kingdome* to feele thoſe euills * which hereafter cannot be ſo eaſily remedied, as by your wiſdom now they may be timely preuented.

* Facilius impeditur acquirendū quā impediatur acquiſitum. ff. de his quæ ſunt ſui vel alien.

You cannot but ſee what hatred this difference in opinion concerning the complements of Church actions, hath already cauſed amongſt many, both of the Cleargie and Laytie.

Do you not ſee what oppoſition, what diſtraction, what diuiſion hath growne from this varietie, what paſſions haue beene ſtirred, what quarrels proſecuted, what diſgraces offered with mutuall exchange to eyther party; what *petitions* haue beene framed? what companies aſſembled? what lawleſſe priuate ſubſcriptions required againſt ſubſcription lawfull and publicke? what parts haue beene taken? what conceipts vrged, and calumniations ſuggeſted, no leſſe to ſtop the ſtreame of the *Lawe*, then to take away all ornaments of comlineſſe, and meanes of difference in *Eccleſiaſticall* order?

Seeing theſe inconueniences, you muſt needs ſee, that a continuing diſtance of *Ceremonies*, will occaſion through continuing variance of *minaes*, continuall hatred, the mother of *ſedition*, the mother of *tumult*, the mother of *inſurrection*, the mother of *depopulation* and *ruine*. Wherefore that you may with leſſe trouble preuent a more ſtirring and actuall infection, ſhew your ſpeciall care to appeaſe the diſturbance, ſuffer not miſchiefe to grow to head by your heedleſſe regarde, or priuate *ſupportation* of theſe too familier euils, but doe your vttermoſt endeuours to remoue theſe bitter *Antipathyes*.

In time (*Gentlemen*) in time, in time, leaſt when the bridle of *Obedience* is broken, and the *plumes* of Pride haue mounted *newfangliſme* ſo high, that it both can and will, eyther by fraude ouer-reache, or *power* ouer-beare, the Lawes wherevnto it ſhould be ſubiect, you labour in vaine to cure the wound; *Old ſoares are not eaſily cured.*

Annoſa paſſio medicaméto momentaneo non curatur.

So long as the blithfulneſſe of your aſpect reflexeth vpon them, they will indeauour ſo much as in them lyeth, quite and cleane to banniſh from their cogitation, all that may ſound vnto *conformity*. But if you with-drawe your hand, and leaue their actions vnwitneſſed by your *Liberalitie*, which is well knowne to haue drawne drye the fountaines of ſome mens wealth; for ſuch mens ſuſtenance and reliefe, they will follow the things which now they ſhunne, and more ceremoniouſly performe the function which belongs to this preheminence.

Truth will not permit them to be ſo ignorant, as they would, and the want of your ſide propts, will make them ſtudye to goe vpright as they ought, &c.

If they had not in ſome places receiued ſo manie Teſtimonies of affection from ſome of you, their indeauours had long ſince moultred betweene their fingers, whether thoſe ſome haue affected and followed this courſe, in deſire to vpholde *oppoſition* againſt *Biſhops*, or to ſeize one the remaining patrimonie of holy religion, I haue not attained ſo perfect a ſight, that I ſhould enter into your *breaſts*, where lodgeth the knowledge of your wil & worth. But I feare

and

and would God I might but feare, leaſt that theſe which doe ſo earneſtly ſollicite for *Innouation*, and perſwade the change of a knowne olde good, vnder the pretence of a new better, doe leuell at nothing more then, that all things in this ſettled *State*, being diſorderly hudled, themſelues may glide through, whilſt others doe fiſhe in the troubled waters.

An *Action* of ſuch generall deteſtation in the eye of euery wiſe vnderſtanding heart, and of ſuch eternall preiudice to *peace-able* gouernement, that I liſt not to caſte the leaſt aſperſion of ſuch ſtainfull *ignomie* vpon any of you.

Opinion it ſelfe, in ſome *Newfangliſts* (both *Eccleſiaſticke* and *Layicke*, bewitcht with ſtronge inchantments,) labours vnder the countenance of hatred vnto *Ceremonies*, without any more ceremonie to impoueriſh the Church of her *Princely* endowments, and diſable *Maieſtie* in the preſcription of Orders for Churches rule: And ſith their labours could not ſo long continue, but as they are the markes of *faction*, and inſtruments of deuiſion; The *King* (who is the head of *Iuſtice*, from whoſe power Authoritie is deriued vnto you, his ſubalterne and ſubordinate both *Iuſtices* and *Magiſtrates*) hath with ſpeciall words required you, to affordeno ſupportation vnto the factious miniſters of that bewitched opinion.

Peacefull rule, is more pleaſefull to him, and when you pleaſe, to yeelde the performance of this required ſeruice which you duely

owe

owe him, their *ſubmiſſion* vnto that rule, whereby our deuotiue actions in the ſeruice of God are to be framed, will crowne his Princely *regiment* with a bleſſed *vnion* of wils, and conſent of deſires betwixt God and our ſelues.

The breache of this *vnion* makes a breache of peace, by ſcandall in deed, contention in ſpeach, and *Schiſme* in outward behauiour, a ſinne [a] of all ſinnes which may be againſt our neighbour moſt hurtfull, and the [b] greateſt, becauſe it is againſt the good of the multitude; ſo that you muſt [c] needs acknowledge it to be within your *warde*: and as in your quarter *Seſſions* you [d] ought, in your priuate *Seſſions* you may enquire of offences in this cauſe committed.

a S. Tho 22. q 39. ar. 2. ad. 13.
b S. Auſtin. lib. 2 de bap. cap. 6.
c Edw. 3. An. 1.
d Mai. Fitſ. harb.

§ 7.

And fith that you of the *Graund-Iuries*, together with the *Church-wardens*, in your ſeuerall places, haue the inquiſition of theſe things giuen vnto you in charge. If you be perſwaded the cauſe why you were firſt *inſtituted*, was that the truth might haue the better euidence: if you knowe that you are choſen to be inſtruments of truth, that you are *intelligencers* for the common-wealth, that you are the eares and eyes of *Iuſtices* and *Ordinaries*. If you marke how the lawes concerning theſe matters of the Church, are opened before you, and openly giuen you in charge, at the times both of *viſitation* and *Seſſion*, to the end, not onely your ſelues may be truly

truly enformed, but euery other which heareth it, may with *God* and *Angels* witneſſe with, or againſt you. Take heed I beſeech you how you neglect ſo great a dutie.

My eare did tell my ſoule a wonder, when it heard that in ſuch a ſetled *State*, neither the *Biſhop* in his *viſitation*, nor the *Iuſtices* in their *Seſſions*, could (for theſe many yeares) haue notice giuen them of ſuch *exorbitancie*, either by preſentment or inditement.

But know, ô know, that when you lay your hands vpon the ſacred booke, to reueale vnto Iuſtice what is done amiſſe, to the end that iudgment might reforme it. The concealment of theſe miſdone things ſhall be more deare to you, then the *penaltie* can be greeuous to the partie indicted, or preſented; for by you, the partie delinquent may looſe his mortall and fading both goods and liuings: but you fill your liues with ſhame, your ſtate with danger, your names with ignomie, your houſes with bloud, your hearts with diſtruſt, and forfeit your Soules which by oath you haue pawnd to Gods diuine iuſtice.

But poore ſoules, the motiue cauſe of this offence by concealment of things indictable and preſentable, is not in your ſelues; it is the pleaſure of your rulers which doth carry you as the winde doth driue Feathers which way they pleaſe, and ambition of your *Paſtors*, who to couer their owne faults, and vncontroulably to continue their faultfull practiſe, doe labour to make you without conſcience, as Idolls without ſence.

§. 8.

The more worthy blame are you (the aſſociates of this *Newfangled* faction) to miſlead poore deceiued ſoules into ſuch vnhallowed actions. Diſpence with their oaths you cannot, and how you will excuſe them of *periurie* I ſee not.

You hoodwinke your ſimple agents with facilitie of glozing ſpeaches, and beare them in hand, that ſuch and ſuch Articles ſhall not be giuen them in charge. And haue you indeed at any time indented with the *Biſhop*, or compounded with his *Chauncelour* or *Archdeacon*, to limmit the charge which they giue (according to the preſcript of your content)? then haue you receaued too much fauour of them, who haue leaſt reaſon to allow diſorder. And it may be truly ſayd, ſuch halfe-waking *Gouernours*, haue giuen you, both hart and hand to croſſe the *Lawe* in practiſe, with the practiſe of your lawes in deuiſe, how euer you haue complotted with them, The *King* is little beholding to you, or them.

For eyther ſuch *Guardians* of the *Spiritualties* doe follow the execution of their offices, onely as a Trade with vnconſcionable *thirſt* of gaine vnto themſelues, more then with deſire to aduance the common good of the *Church*. [a] And nothing doth more dazell the eye of Iudgement, or vnſtrengthen the band of dutie, then *couetouſneſſe*: ſpecially when ſhe is ſoueraigne *commaundreſſe* in the minds of ſuch *ordinarie Maieſtrates*.

[a] Auaritia mater eſt omniũ malorum, & maxime cũ in animis non priuatorum ſed magiſtratuũ innaſcatur. Iuſtin Nouell. Cõſt. 8

2. Or

2 Or, they thinke theſe *Cannons* and *Conſtitutions* (the due obſeruation whereof is committed to their truſt) are not good. And to accuſe the lawes of that iniquitie which could neuer as yet be iuſtified by any their contumelious inuectiues, is a defect vnbeſeeming their *Authoritie*, whether we conſider their places in *relation* to higher powers, whoſe hands they are, and therefore with vnited hearts ſhould ſet forward the execution of orders preſcribed: Or in reference to others whom Lawe hath confined within the borders of their iuriſdiction, amongſt whom they ſhould be fathers and fauters of *vnitie* and *order*.

Subdito fas non eſt legé iniquitatis proſtringere. Vlpian.

3. Or themſelues are *Puritans* in heart, and then they ride the roade waye of *Athiſme*, in keeping thoſe their dignities, Roomes and Offices, ſo much contrarie to their *puritanized* opinion.

4. Or they conceaue it skilleth not of what ſort their religion be, or with what different varietie they performe thoſe religious duties which in reaſon and conſcience they owe to God-ward; And yet the very *Turkes* keepe themſelues in one and the ſame inuiolable *vniformity* of ſeruice to that one God whom they acknowledge not, permitting any diſhonourable alteration. Becauſe they knowe that to ſwarue in the leaſt points which they are perſwaded to be true, is errour in it ſelfe and enmitie to God.

Azor.26. Azor.47. Azor.13.

5. Or it may be *Iuſtice* concealed, or *vniuſtice* vnſeene, is all one, or of ſmall difference with

them. God forbid ſuch an opinion ſhould euer enter a mans vnderſtanding, who hath the *honour* to beare the name of a Diuine, or Lawier. If that were true, a man need not to keepe in rule and order the *operations* of his ſoule, which is the true ſeate of *vertue*, but [a] onely endeauour to be iuſt ſo farre forth as it may come to the *knowledge* of men, and from ſuch no good ſeruice may be drawne or good expected. *For where Impietie is Iuſtice in the ruler, all kindes of treacheries are open to the inferiour.*

[a] Iudex non poteſt mutare penã a lege ſtatutã. l. final. ne ſanctum bapt. iteretur.

[b] 6 Or they ſuppoſe their authoritie inueſted with *Power* to pardon, where the *Lawe* doth puniſh; if their ſuppoſall runne vpon thoſe *penalties*, which the *Lawe* hath left attributary to their diſcretion, the ſuppoſition is allowed. The leaſt amercements, fines and penalties are left to them, (ſmall things in the eye of the *Lawe*, are as nothing) And thoſe not many, leaſt any man ſhould ſeeme wiſer then the *Lawe*, and through *libertie* in ſmall things, abuſe his will in matters of greater moment. But where the *Lawes* with ſpeciall words haue entailed a *puniſhment* vpon the fact committed againſt their rule, they cannot without ſinne remit or diſpence in it. The Lawes are aboue them as they are aboue others, and muſt be *Lords* of men, not men *Lords* of them.

[b] Legiſlator minimas duntaxit mulctas Iudicibus cõmittat. Plato. l. 9. de. l. ne in rebus maioribus arbitrio proprio Iudices abutantur, & legibus ſapientiores ſe eſſe arbitrentur. Martiã. l. ad Turpilianũ.

[c] Your actions (my maiſters of the faction) may coulourablie giue our *Rulers* the imputation of ſuch partiall and vnapprouable *gouernment*, but howſoeuer you ſtroake and ſmooth your followers with comfort of your pretended intereſt. In thoſe rulers no man charitably minded wil ſuppoſe ſuch *deiection*

[c] Leges hominũ non homines legum dominos eſſe oportet. Pauſanius apud Plut.

of

of minde in men ſo graue, ſo learned, as to gleane in your fields what ſhould releeue them, or learne in your *Schooles* that which may direct them.

I looke more to the inſight of their iudgment, which cannot but ſee their owne fall in your riſing, their ebbe in your flowe, their weakeneſſe in your ſtrength, their no-being when you are: and therefore ſithence *Silence* argues conſent; and ſufferance of errour, giues demonſtration of errour, in them that ſuffer it: If I were worthy to counſell them, (who are ſo wiſe in all the counſels of the Lawe) they ſhould, firſt, with-draw the vayle wherewith you doe labour to couer the Lawe. [a] *He which ſmoothereth the light of the Lawe from others, doth Eccliſpſe the light of conſcience in himſelfe.*

[b] Secondly, ſee and procure ſo much as in them lyeth all and euery *Cannons and orders* of the Church to be in all points duly obſerued. *He who in the extent of his Gouernment, neglects the obſeruation of that which the Lawe councells, his endeuours haue their iſſue in vncurable inconueniences.*

[c] Thirdly, not ſpare to execute the *penalties* in them ſeuerally mentioned vpon any that ſhall wittingly or wilfully breake or neglect to obſerue them. *The execution of the Lawe is the life of the Lawe, and when the lawe of publicke conſtitution hath loſt his place, priuate fancie will breed diſturbance of peace in euery place.*

Fourthly, not meaſure the *validitie* of ordinances by the ſleight conceipt which you haue of things commaunded, but by the common good, for which

a Cõſentire eſt facere cum poſſis arquere. Gloſſa. ad Rom. 1.

b Qui alios ab errore nõ reuocat, ſeipſum errare demõſtrat. Cap. qui alios de Hæreticis.

c Boni ipſorũ conatus in exitus imedicabiles deſinũt. Ioſeph. in proemio antiq. Iudaicarum.

they are propounded and publiſhed. *Vpon the head of the Lawe all ſpecialties of common good are dependent*: He which remembreth this, cannot but hate them whoſe *pennes are ready* to write decrees againſt the Lawes, and with all induſtrie endeauour ſo to draw the *Circumference* of his gouerment, that euery line of the *Lawe* may haue his *vnion* in the centor of *obedience* to the ſettlement of common good.

Oportet odiſſe illos qui ſcribũt decreta cõtra leges. Eſchin. contra Cleſiph.

§. 9.

For my laſt counſell, they are beholding vnto you, whoſe thoughts floating vp and downe the faddomleſſe bottome of your vnſteddy conceipts, haue (according to the *modell*) enſtamped the *Croſſe*, the *Fonte*, and the *Surpleſſe*, with the note of trifles. The more wantons haue you beene, and the worſe is your *example* ſo ſtubbornlie for trifles (*as you terme them*) to occaſion the contempt of *Authoritie*, and to raiſe ſuch vnexcuſable hote contentions for trifles.

Learned diſc. pa. 122

Learn. diſc. pa. 75.

The quiet repoſe of the Church (to which you ought to liue, rather then vnto your ſelues) requireth you: Firſt to accuſtome your *mindes* euen in trifles to regarde the authoritie of Lawes; *The long permitted contempt of leſſer things doth giue heart of bouldneſſe to the contempt of greater.*

Secondly, to compoſe your labours in *ſubiection* to his rule, by whoſe *ſupreame authoritie* they are commaunded, and vpon whoſe fauour next vnder God the flouriſhing eſtate of the *Church and Goſpell*

of

of Ieſus Chriſt hath his dependencie. Know you not that the honour of the *King* conſiſteth in the loyall hearts of his people, that their true *obedience*, is his Crowne and dignitie, then can you not but knowe, he that hindreth or denyeth *obedience*, deminiſheth the dignitie of his crowne: A vice which no good heart can ſo much as conceiue without horrour.

Obedientia eſt prætioſa & præclariſſima regũ veneranda corona: ſine quã nõ veri reges ſed vt priuati erũt & reputabuntur ſine corona. Feretius de re militari. pa 83.

*A *Schoolemaiſter* of yours hath ſaid: It is the dutie of a true *Paſtor*, to obſerue thoſe things which are commaunded by the lawfull Authoritie of the *Church*, concerning *ceremoniall* matters for order, and comlineſſe ſake and edification: and not to controule publicke Authoritie by his priuate iudgement. If you would frame and modell your ſelues by aſſaye of action ſutable vnto this leſſon, your *obedience* to the holy *ordinances* of the Church, would giue vs a ſound teſtimonie of your honour to the *ſacred* worde, by whoſe ſpeciall warrant her lawes doe exact your obedience. But herein you haue not as yet infeoffed your ſelues. Therefore if I ſhall pourtray the ſubſtance of the diſcourſers iudgement, and ſet it forth by thoſe coulours vnder which you haue quartered your ſelues, You muſt eyther by your diſobedience conclude, that the Authoritie of this *Church* is vnlawfull, or by your inuectiues againſt the authorized *ordinances* of this Church, exclude your ſelues from the number of true *Paſtors*.

*Lear. diſc. pa. 76.

Take which you will, the choyſe is yours.

Vpon

Vpon the first I thinke you will not aduenture; and the second, is too much vnpleasing vnto your expectation, yet worthily cast vpon you, by that good spirit which directeth your fierie toungs in the heate of your zeale *scandalously* to inueigh, and *malepartly* to controule the *State* of this Church so happily established, onely therefore because it concurreth not in opinion and sentence with you.

Admo. pa. 25. Hay any. pa. 13. You controule the *Gouernment*, and censure it to be *Antichristian*: You controule the *State*, and charge it with maiming and deforming the body of *Christ*.

Gilb. to Engl. & Scotl. pa. 5. 9. 11. You controule the *Rulers* and *Princes*, and call them *traytors*, *destroyers* of their spirituall Fathers, *Consumers* of their country. Rebellious children.

Epis. from Scotland before reform. no enimy. pa 3. 4. You controule the *Lords* of the most *honourable priuie Counsell*, and accuse them of violent oppression of Gods *Saints*. Yea you bragge, that you dare controule them, because you know of no power but from aboue, and their power as all their force is bent (you say) to bereaue *Iesus Christ* of his gouernment.

Fen. atque Bridges. pa. 5. Suppl. pa. 95. You controule the *Lawes*, and iudge them to be *Sanctuaries* of all wickednesse in this opposition against you. You controule the *Iudges*, and blame them as suffering *impietie*, to beare sway against the *maiestie* of God.

2. Admo. pa. 3. Throgin. dia. 4. You controule the *Parliament*, and condemne it as a *Court* where all honest men shall finde lacke of *equitie*. You controule the *Conuocation house* as a house of *Deuils*, and account the *Cleargie* there assembled, intollerable *oppugners* of Gods glory.

You

You controule *Biſhops*, and call them *incarnate deuils*; *baſtardly gouernours*; *enemies to God*; *the reliques of Antichriſt*; the *plague* of the *Church*: and report the beſt of them to be leſſe honeſt, then the worſt *Puritane*. Hay any. 28 Vdal. dial. 1 Cartw. 2. repl. pa. 414

You controule the *Miniſtrie*, and denie it to be a right *miniſtrie* of God; The miniſters for the greater number, you terme *ignorant Aſſes*; *filthy Swine*; *Popiſh Prieſts*, *haulting Neutrals*, *Forlorne Atheiſts*: amongſt whom (when your *ſpirite* is Searcher) nothing elſe is to be found, but *a troope of bloudy-ſoule murtherers, and ſacrilegious Church-robbers*. Admo pa. 2. 4. Preface to the Deni. Gilby pa. 20. 3. 30. 53. 89.

You controule the whole *Commons* and *Inhabitants* of this *Realme*, (who directed by the Churches publicke order, doe make reuerent eſteeme of auncient *obſeruances*, according to the *religion* now eſtabliſhed) And ſentence not onely them, but thoſe alſo which goe vnto their Churches for *Infidels*. By which meanes you make the *Catholicks* to bawke our Churches. Epiſt Fr. Scot. before reform. no enimy. &c. 1. 2. admo. Danger. poſit. 1. 2.

There was neuer any *State* more *Turckiſhly* handled by vnchriſtian *calumniations*, then this *State* hath beene, and yet is, by diuers of you our *Geneuating paſſauantians*. Surv pa. 56

For whereas the *King* in his *princely* perſwaſion of that profitable vſe, which the whole Church of this *Kingdome* may haue in the due obſeruation of the *Cannons* and *Conſtitutions* agreed vpon, hath by his *Royall* commaund, commended them vnto our practiſe: There are of you, and is one ſpeciall *Archfactioner* amongſt you, who daily exclaimeth againſt Rector eccleſie Elaundunenſis.

them as *Popiſh* and *Superſtitious*, diſclaimeth their execution, as *ſinfull* and *damnable*: and as if he would ſtrike vp the *Drumme* vnto *Sedition*, doth vnder a high commanding forme, *adiure* and charge his people to ioyne and holde with him: what ſhould make him ſo much to forget his dutie to the *King*, humilitie to the *Church*, charitie to his *neighbours*, and mercie which he oweth to *himſelfe*, his *wife*, and his *children*? I will not now examine: but if he had kept his *orderleſſe* opinions priuate, and not made them the common ſubiects of *publicke diſcourſes*, to frame in the harts of his hearers a diſlike of the *ſtate* preſent, and fancie of his *faction*; it would haue beene (in my poore opinion) though no way approuable yet more pardonable.

§. 10

Such contumelious *maledictions* (you the *Maiors* and *Magiſtrates* of his *Highneſſe Cities* and *Townes corporate*) doe heare many. What may hinder that you will not, or doth *affright* you that you dare not, but make approbation of euery both *ſpeach* and *action*, whereof they giue you euidence; is beſt knowne within your ſelues, where no eyes doe ſhine but yours.

Cartw. 1. reply. Your *authoritie* to ſee the Lawes of Gods worſhip duly executed, and *orders* of the Church reuerently obſerued, hath the cleare light of generall acknowledgment. And if it were ſo freely perfor-

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med by you, as it is fully permitted to you, theſe *ill-languaged Nouelliſts* could not haue gotten ſuch gentell audience in your publicke aſſemblies, nor diſobedience to *Eccleſiaſticall Conſtitutions* ſo much tainted the reputation of your *Cittizens*.

It muſt not be denied you, that our Fathers neuer had any *ſocietie* ſo warrantable for inſtitution, or wiſe for *gouerment*, that could retaine all her parts in due *obedience*. Mans will is by *Nature* auerſe from all *obedience* to the ſacred Lawes of his *Nature*, and in the deprauation of his minde, would imploye all both *witte* and *valour*, to the extremities of euill, had not that wiſdome which *ordaineth* order and regiment obſeruable in pollitique affaires, by Lawes prouided to frame our outward actions to that common good, for which *ſocieties* were ordained.

Theſe Lawes are like ſo many inſtructiue *Bridles* to reſtraine the head-long courſe of *ſelfe-will*, alwayes in loue with her owne councels, and to guide it in the way which Iudgment with conſent hath approued: The *Raynes* are in your hands, and had you euenly borne them, *Newfangliſme* in going backward from the *State*, could not haue gotten ſo farre forward in *oppoſition* to the *State*. But too much, or too little, as too ſoone, or too late, hath alwayes beene dangerous in *gouerment*, and your *ill-carriage* hath giuen ſome opportunitie to winne head of you, whom otherwiſe you might haue brought and kept in an vniformitie of *Raine*.

To attribute this *defect* vnto your vnskilfulneſſe in the *mannage* of publicke occurrents, it is a *diſgrace* I would no way giue to the ſimpleſt. Vertuous men doe oftentimes erre, and you may faile in this buſineſſe, not becauſe you would, but for that it is of more harde *digeſtion*, then your vertue can well ouercome.

The *Sleights* of this *Schiſme* are cunning, the *deuiſes* ſubtle, the *panges* vehement, the *affections* earneſt, the *paſſions* vnrulie, and *attempts* impetuous, with contempt of your *magiſtracie*, and *deſpight* to the lawfull ordination of our *Cleargie*: All which are ſo *palliated* with a ſeeming grauitie in their *behauiour*, and puritie of *Goſpell* in their *mouthes*, that to the tryall of it, there appertaineth a great deale more then ordinarie conceipt can reach vnto.

The greater cauſe haue you( )for ſeeking your owne aduiſe in theſe things, to cleaue vnto the *Councells* of thoſe reuerend *Prelates*, to whom the reſolutions of doubts in theſe cauſes, is by the Lawe of God and man referred, as in other cauſes you would to the reuerend *Iudges*, thoſe *Sages* of the land.

And to attend the commaund of the *ſupreame Commaunder*, whoſe *ſoueraigntie* muſt giue you warrant for the order in doing all things, not onely appropiate to your *Corporations*, but alſo pertinent to the practiſe of *religion*, the due reuerence whereof, bringeth with it the happy *continuance* of euery common-weale.

And ſith his Iudgement, by whom all other inferi-

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our iudgements in *congruitie* of reaſon are to be ouer-ruled, hath propounded this order of *diuine ſeruice*, to be *equally* kept, by all his louing ſubiects of this *kingdome*, let it not greeue you, (as you reioyce to ſee him ſit in the *throane*,) to beare a little part with him in the *burthen*, and within your *precincts* to ſee that regardfully performed, which he hath royally eſtabliſhed. Zonaras in Valentinia.

You are the *Deputies* of *Maieſtie*, and did you but remember this? you would not ſuffer ſuch impudent *contempt* of Church gouernment, ſo directly commaunded by the moſt *mature diſcretion* of his royall decrees.

You would not giue *tolleration* to them, who eſteeme ſecret *Corners* and priuate *Conuenticles*, (the *Schooles of maledictions* againſt *princes and rulers*) to be of equall vſe, with holy Churches, for the publicke performance of *diuine ſeruice*.

You would not be ſilent, when thoſe holy *Hymnes*, *Venite exultemus*, *Te Deum laudamus*, *Benedictus*, are put to ſilence in your publicke aſſemblies.

You would not permit (that peculiar *Hymne* of Chriſtianitie) the bleſſed *Virgins Magnificat*, to be ſerued with a *writ of eiectment* out of your Churches.

You would not ſee your people (whoſe *Elders*, *Auncients*, and *Maiors* you are) to want their weekely *Sacrifices* of Prayer to God offered in the *ſacred Liturgies* for the appeaſing of Gods wrath, and auerting of publicke euills due to our publicke ſinnes.

You would not allowe the *omiſsion*, but indeauour the continued *publication* of the *Apoſtolicall*, *Athenaſian* and *Niſen Creed*, thoſe treaſures of ineſtimable price to ſo many as haue not giuen vp the *ghoſt* of beleefe.

You would not giue leaue to *pare* away from the ſeruice of God that *Hymne of glory* (then which) nothing doth ſound more *heauenly* in the eares of mortall men, nor more witneſſe our *honour* to the holy *Trinitie*.

You would not ſuffer your *Miniſters* at their owne *pleaſures* to alter and change, to vſe or not to vſe that order of *common prayer* to God, which diuine wiſdome hath agreed on, and [a] ſoueraigne *authoritie* commanded to be vſed; but as farre forth as you may, prouide that his *Princely* commaund bee not fruſtrated by the vndutifull diſpoſition of any.

[a] Permittere nõ debes aliquid fieri contra noſtras præceptiones occaſione religionis. Iuſt. rectori prouinciarũ Nouell. 17.

Lear. diſc. pa. 141.

If any ſhall offend againſt the Lawe, whether he be Preacher or hearer, beſide the Eccleſiaſticall Cenſure which he ſhould not eſcape, he is alſo to be puniſhed in body by the Ciuill Magiſtrate.

This is their owne *rule*, whoſe vnrulineſſe your hand doth ſo much ſpare, and in fauour of whom you keepe your vnder-ſworde of *Iuſtice* ſo ſtiflye ſheathed, that neither the zeale which you owe to the *Church*, nor regarde of *Soueraignes* iuſt commaund can vnſcaberd it.

Partialitatẽ in ciuitate

Faction and priuate *reſpects*, doe not become *Magiſtrates*: but if you will make a *partie*? the

Lawe

Lawe doth shew you what side to followe: And although you be *Magistrates* hath appointed you a *maister*, whom you are to obay. *Dutie* both in you and your *Ministers*, ought to be relatiue vnto that which *Kingly authoritie* doth by lawe prescribe, especially when *reason* doth not enforce, that the lawe of *reason* or of God doth enioyne the contrarie.

esse tanquã vermen in Caseo, dixit Baldus. ad l. vinc. de cadu tollẽd.

The more vnreasonable are those your *Parish Bishops* which doe so vndutifully reiect what is commanded, and contentiouslie seeke the *innouation* of *order* established, without warrant of that *ground* wherevpon the change must growe, such *inconsideration* cannot bee well borne within them, whom *learning* hath enabled much more soundly to discerne of these differences, if *parcialitie* did not transport their resolutions beyond the rule of *iudgment*.

Rom 13. omnis anima. &c. hoc quoad spiritualia habet vim præcepti, Ferdinãdus Vasquius contr. vers. ill. l. 1. presat. numer. 125.

You neuer sawe a good *Scholler* arrogant, for the more he knowes, the more of his *weaknesse* he vnderstands. *Youth* and *Ignorance* are the *Fountes* of *Shisme*. The least *knowledge* is euer most proud. This in some of your conceipts, deiects reuerend fathers; And to your better liking, blowes vpp waitlesse youthes, to preach insolently to your abused *ignorance*, who flatter your preposterous zeale, *sinke your treasure*, vndoe your corporations, decaye your trades, impouerish your *cittizens*, seduce your *children*, mislead your *seruants*, and make religion their stalking horse, vnder whose bellie they shoote at what their *appettites* doe most affect.

Vbi est in columitas obedientiæ: ibi est forma sanæ doctrinæ. Leo. mag. epis. 87.

Many

Many of you do ſet a higher price on your knowledge in *Diuinitie*, then any reaſonable creature will giue you for it. Will it pleaſe you to looke to the times of olde, before *Newfangliſme* began to purchaſe reſiance within your walles? you ſhall finde, that vnneceſſary *ſwaruing* from the Practiſe of the *Church*, did neuer yeeld experience of good vnto your citties.

Conſider the tyme preſent, wherein your *Noueliſts* doe weigh the rules of religion in a popular ballance, which the world knowes will be carried awaye with very ſlender circumſtances:) And ſaye I praye you, what other maye be the drift of theſe *diuiſions* and *ſubdiuiſions*, wherewith they of the faction doe teare and turmoile the *State* and *gouerment*, but to faſhion your mindes with diſcontentment towards the *State*: and why towards the *State*? forſooth that when the cloude of *preiudice*, and miſte of paſſionate *affections*, hath darkened the light of your iudgement, they may bring in another kinde of regiment, and laye a *Yoake* vpon your ſhoulders, which your Fathers did neuer beare. Miſſaſhioned preconceipts, are eaſilie ledde with any ſleight *declaration* of ſpecialties, which may giue *enducements* to the conceipt.

Lear. diſc. pa. 8.

For this cauſe they would perſwade you to leaue this diſordered ſtate of ours (ſo their *charitie* doth terme it) and with vndeniable earneſtneſſe doe importune you, to giue *intertainment* to that moſt beautifull (as their fancie doth conceiue) order of *eccleſiaſticall regiment*, which God ſo manifeſtly doth

Omnia noua pulchritudine ſunt decorata.

bleſſe

bleſſe and proſper in our *neighbours* hands.

This is that which induceth both ſome of you, and many the *common* deceiued multitude, to looke a *ſquinte* at the *ſtate* of the Church wherein they liue, and in erecting the *fabricke* of their *reformation*, to caſt their eyes vpon the patterne at *Geneua*.

Is out-landiſh faſhion ſo *faſhionable* to your deſires, that for concurrencie with them you will be *diſalegianced* vnto his *Maieſtie*? it ſhall not be in my thought, that any true harted *Brittaine* can ſo farre *baſtardize* his naturall affection, that forraine councell ſhould be of more *moment*, to worke and frame in him, the ſtampe and *character* of a ſtrange *pollicie*, then the commaund of a moſt iuſt *King*, to keepe him in an order of *vniformitie*, ſo well beſeeming the Church and conformable to the *gouerment* of our countrie.

I could in due *moderation* pleade in *barre* againſt you: the practiſe of ſuch *reformaliſts* in ſome other place, where experience hath found, and *Authoritie* proclaimed the *method* of Church *regiment*, which they ſo earneſtly queſt for, to be vnſound in *diuinitie*, derogatorie to *Princely* rule, and onely maintainable by complots of ſeditious execution: ſo vnbleſſed hath it beene in our neighbours hands, but I loue not to *blaunch* thoſe actions. Proclam. Scot. 1582.

If the *graces* wherewith the God of all grace hath enriched this *State*, were ſo gracefull with vs, as *nature* willeth, becauſe we are *Brittaines*, and grace requireth, becauſe we are *Chriſtians*; they would not ſuffer the *glory* of their owne Church, which by

an *incomparable* distance, doth out-shine the others in *excellencie*, to be so disparaged, but as children which complie with ther mother in all Gods blessings, exhibite themselues *instruments* to imbrace that forme of *Religion*, which God as a strong euidence, to be most pleasing vnto him, and profitable for vs, hath sealed with so great blessings of *peace* and *prosperitie*.

The effects, men say doe beare *resemblances* of their causes, and if the richest effects doe inferre the *noblest* faculties, you may bouldly giue this *pollicie* your letters *testimoniall*, vnder the seales of your *Cities* and *Incorporations* to be the best pollicie, for this gouerment to obserue, because vnder this it doth best maintaine it selfe.

Therefore as you tender the *peace* of the Church, the *quiet* of the Countrie, and seruice both of *God* and the *King*: If there be in you that fatherly care of the common good, which hath euer beene the *crowne and glorie* of a Christian *Maiorate*, reforme your owne former mislead opinions: *You are the second lights of the Common-wealth, and when the eye is dimme the body is darke.*

Conforme your religious exercises to that forme which the Lawe alloweth, it is an inseperable *incident* vnto gouerment, that the Magistrates to whom the charge of the *Lawe* is committed be principall *Obseruators* of the Lawe themselues; their example must be a *Lanterne* of direction vnto the rest, for they shall finde it most certaine; *When the Rulers doe runne at randome, the people will beare no byas.*

Consulte agit qui præcepto legis obtẽperat. ca. de furtis. l. in ciuilem.

Abandon

Abandon from you the maiſters of *noueltie* and workers of *innouation*, what apparance ſoeuer there be in the *noueltie*, you are ſure to looſe by the *bargaine*, the vtilitie cannot be ſo helpfull, but the *noueltie* would bee more hurtfull. For if it ſhould be lawfull for euery man to caſt the frame of religion in the *mould* of their owne fancies, The *ſcruples* and *inconueniences* would be no leſſe in the Church, then the ſuites at the common-lawe, in number infinite, if euery man had power to create a *newfound* eſtate *intaile*.

And that they may bee the better acquainted with your conſtant *reſolution*: tell your *Miniſters* it is not lawfull for them to varye in their *habites*, *manners*, and *orders*, who ſhould bee *Preſidents* vnto other men of the beautye of order.

Tell your deceaued *Cittizens*, there is not a more apparant matke of *loyaltie* then *Obedience*, or neceſſary for the *manutention* of Pollicie: *And he that hath no conſcience to obey his Soueraigne, cannot with conſcience chalenge the benefit of a Subiect.*

Qui ſub nemine ſe dicit eſſe, non Iuuetur eorum priuilegijs & beneficijs qui ſubijciũtur. Paſchalis Secundus.

Tell the *factious* their humour is good for nothing but to breed *muddy Eeles*, which muſt be ratled out with a *thunder*. And though their contentions be pleaſing to the common aduerſarie of our *ſoules*, who delighteth with diſcord amongſt *familiars*, yet it is moſt vnpleaſſull to God, whoſe ſeruants are beſt knowne by the *Character* of loue.

I know their diſordered *humors* will much ſtomacke at *contradiction*, and ſtorme againſt you,

when you would reforme them; but when you ſhall reproue their ſuch *humours*, by the *Oracles* of *Wiſdome*, which haue no ſide reſpect vnto perſons, they will with more reaſon brooke the reproofe, and readily yeeld their *obedience*. For this cauſe it behoueth you, to haue a true eye vnto the lawes of this gouerment, and giue no paſſage vnto fancie, which ſhall preſume to appoſe againſt them.

To *calumniate* and *impunge* the lawes of the Church, was alwayes deemed an *exorbitant* offence, and he that can, but will not, ſet a *pegge* in their *wheele* to ſtay it, is by his *ſufferance*, Actor with them in the the euill that ariſeth from it.

§. 11.

Your ſuch offences you excuſe with the *plea* of conſcience. There is nothing more common then to heare and meete with paſſages of diſloialtie vnder pretext of *conſcience*, vpon ſuppoſed offence whereof, there is ſuch ſtraying of *Gnats*, ſuch ſwallowing of *Cammels*, ſuch ſtumbling at *Strawes*, ſuch leaping ouer *Blockes*, ſuch acquiting for the *Horſe*, ſuch hanging for the *Saddle*, ſuch excuſing for the *Sword*, and accuſing for the *Scabberd*, as in conſcience was neuer ſeene.

I will not preſume to cenſure your *conſciences*, in this refuſall of *orders* preſcribed, which you ſuppoſe warranted with the pretence of *conſcience*; yet this I muſt tell you, if that you were men of ſuch exact and preciſe *conſcience* as you pretend and beare the

world

world in hand, your *conſcience* ſhould not peruert and falſifie the leaſt circumſtance which doth become *Diuines* or other men of exquiſite *conſcience*; you would not ſo *contenciouſlie* hunt after the receipt of your owne conceipts, without eyther *care* or *conſcience* of the publicke good. You could not (without *conſcience* or *charitie*) ſo raſhly condemne whom you liſt, for whatſoeuer your *fancie* doth diſalowe, or ſo bouldly impute all corruption to the obiect of your diſlike, but with full conſent and conſcience would condeſcend vnto that, which the light of *Nature*, the Lawe of *Scripture*, and ſentence of *Antiquitie* hath offered, warranted and receaued.

A good *Conſcience* is grounded vpon ſure knowledge, but they which write in defence of your *diſcipline*, are enforced to acknowledge *that with whom the truth is, they knewe not*. Therefore, by the iuſt *ſearment* of the higheſt wiſdome, your ſuch conſcience is eyther an ignorant *fantaſie* or an arrogant *vanity*.

The author of the petition directed to her maieſtie. Βασιλικον δωρον, pag. 18.

The holy *Scripture* is the aſſured ground, whereon to build *conſcience*: the infallible rule to direct conſcience, & whereas it hath moſt inuincible *authoritie* which ought by ſinguler *prærogatiue* to decide all doubts, any either *Papiſt*, *Anabaptiſt*, or *Nouelliſt*, can moue in theſe controuerſed cauſes, what *argument* haue your Leaders ſhewed you, whereby it was euer prooued that any one *ſentence* of *ſcripture* doth neceſſarily enforce thoſe things wherein you concurre with them againſt the orders of your owne *Church*?

M Hooker. l. 1. pref. pa. 11.

It is to be feared that you laye the ſafetie of your *conſcience* vpon the credit of your owne conceipts, or other mens humours. and that you ſquare your *Conſcience* by the rule of your cuſtome, which hath ſeized vpon, and ſo farre entangled you in this *contradiction*, that you know not how to leaue the *opinions* you haue ſo much approued, and with *conſcience* (that is, your credit) to receaue the ordinances whereby your opinions are checked; this *diſtraction* of thoughts in you, is that *alarum* which conſcience giues you.

If you bee vnwilling to enter the doing of that which you haue formerly condemned, I maruaile not. The nature of man is not willing to condemne it ſelfe, but to deuiſe ſo many ſhifts of *wittes inuention*, to auoide that which all *iudicious* learning doth approue; I greatly maruaile at in you, who deſire to be eſteemed the holy *Apoſtles* and learned *Sages* of this age: and therefore doe intreate you to looke into the *Inuentarie* of your conſcience, whether the painfull *imaginations* wherewith you are perplexed to forgoe that in which you ſo much delighted, be not that griefe of *Conſcience* ſo much pretended.

As for the euill whereof the *Church* doth blame you; if you would *conſcienciouſlie* diſplaye it before your *conſcience*, I thinke in conſcience you would not ſo earneſtlie *repugne* at that Booke of *Vniformitie*, for which they whoſe ſpirits indeauored the labours of beſt excellencie, did expone themſelues to the triall of hardeſt *difficulties*.

§. 12.

§. 12.

It is diſordered (you ſay) and muſt it be altered by your owne priuate warrant? will nothing *gaine eſteeme* with you, ſauing what proceedeth from your owne deuiſe? The publicke iudgement of the *Church* doth approoue it, if the *Lawes* of publicke *determination* may not ouer-rule your priuate, *though probable reſolutions*, where is the poſſibilitie of ſociable life? where is the *bonde* of your ſubmiſſion to morrall dutie? where is the power of the *Church*, to admitte or reiect, what ſhall be neceſſarie or inconuenient, for the ſafetie and ſecuritie of her *ſocietie*? 2. Admo. pa. 24.

If it be lawfull for euery *paſſionate* ſpirit carried with an affectation of *Noueltie*, to *repeale* Lawes which Authoritie hath enacted, to breake *cuſtomes* which *Antiquitie* hath commended; to change *Ordinances*, which *Experience* hath approued, to peruert *order* which Iudgement hath eſtabliſhed, and by ſuiting all occurrents to their priuate *humors*, to *innouate* that forme of *gouerment* which this *kingdome* hath happily followed, and *heauen* richly bleſſed? where is that ſo much valued wiſdome of the *Auncient*? where is the allowance which time giueth to things profitablie honeſt? where is that *ſupremicie* which God hath impropriate to the *Scepter* of *Princes*, as their peculiar right?

I heare

I heare you confesse it, take heede you be not found secretly to *vndermine* it, but if you be reall as you are verball in the recognition of his *supreame Authoritie*, forgoe the thoughts of your *Consistoriall gouerment*, which affecteth the vsurpation of his *Princely* rule, and giue his religious Offices in the gouerment of the Church, their *honourable* issues, in your obedience, to that forme of *Church gouerment*, which he hath allowed, and especially declared in that booke of *Vniformitie*; wherein if there had beene that apparant cause of *reformation*, as you pretended, we haue iust cause to say, it was more in his *heart* to haue done it, then in yours to desire it.

§. 13.

Proclam. 5. Marti 1603. Procla. 16. Iulii. 1604. Epist. ad Lodouicū Borbonium principem.

You implead the *formes* and *Ceremonies* as superstitious, and not *Apostolicke*, yet you heard them to bee iustified out of the practise of the *primitiue Church*. And *Beza* warranteth, you are not absolutely bound to imitate the times, which haue beene in euery particuler, or without exception to receaue the *Ceremonies*, which the *Church Apostolicke* esteemed as most profitable for their times. And seeing that those graue learned men vpon whose *iudgment* you laide the *Burthen*, of vpholding your cause by *argument*, did in that *commitiall* conference, giue their consent to the obseruation of the rites in vse, you should haue presently imbraced them, as free from all supposall of *superstition*.

If

If we did ſo iuſtly deſerue to be touched with the note of *ſuperſtition*, as in this eaſe you haue imagined we doe, I would rather humblie ſeeke and ſuppliantly begge pardon of my *ſoules Sauiour*, then meditate wordes of perſwaſion for your *ſubmiſſion* vnto this order.

Wherein, thoſe vnſownder times, whereof you ſpeake haue done amiſſe; that comes not within the *Circuite* of my thoughts; but ſeeing this Church, whereof you are *members* (vnleſſe by pertinacie in *Schiſme*, you diſioynt your ſelues) hath required you to reuerence this order as holy, & to obſerue it as behooueſull for the excerciſe of *Chriſtian* dutie: I do greatly wiſh that your mindes now poſſeſſed with *diſlike*, would not ſet them vp as your markes to ſhoote at, nor by way of *Scorne* to contradict what *Authoritie* hath ſeriouſlie commaunded, but with ready *deſtination* to receaue whatſoeuer is in the exercise of *Religion*, according to the Lawes for that purpoſe now eſtabliſhed.

§. 14.

Some of them, I thinke you could be contented with, but the *Croſſe* ſtands in your way, and I marualle not, your ſelues delight ſo much to ſtand in the *Croſſe-way*; yet did the Church by your owne confeſſion, for one thouſand and three hundred yeares, obſerue the *Ceremonie* of Croſſing, as an outward teſtimony of their inward faith, inſomuch that all which truſted in the name of the *Lord Ieſu*, were

Diſcourſe of the troubles at Frãckford. pa. 54.

Baſil. de ſpu. ſancto. cap. 27.

were marked with the ſigne of the *Croſſe*, ſaith *Saint Baſill*, and whoſoeuer of you ſhall vſe the ſigne of the *Croſſe* in this manner, I can aſſure you is farre from *Popiſh ſuperſtition*; if you will not beleeue me aske *Maiſter Willet*.

Counterplea to an Apological. epiſt. Sect. 2. pa. 141.

I haue heard of a man whoſe mouth (like a *Mill* that cannot grinde but with foule water) doth commonly ouer-runne with termes of *obſcenitie* againſt the approued cerimonies of holy Church, and contumelie againſt men of honourable ſeruice, onelie therefore becauſe they runne not with him, in the ſame exceſſe of vnaduiſed zeale.

*Ipſe Dominus crucē ſuā vbi eam demētia ſuperbæ impietatis irriſit in illorū qui in eū crederēt frontibus infixit, vbi eſt quodāmodo ſedes verecundiæ vt de nomine eius fides nō erubeſcat: & magis dei gloriā quā hominem diligat. Auguſt. in Euangel. tracta. 53. in fine.

*This fellow hearing a childe of his, at the time of *Baptiſme* to be ſigned, with the *Croſſe* in the forehead, (the ſeate of honeſty) did ſo frettingly diſdaine thereat, that in the heate of his newfangled ſpirit, he ſaid, it would haue done as much good, if it had beene done in the ſeate of natures impuritie. But what followed this prophane contempt of that *ſignificatiue Ceremonie*, and *Character* of Chriſtianitie? I know you deſire to heare, and but to ſatiſfie your deſire, as alſo to giue witneſſe to the cauſe in hand, I could contentiuely ſilence it, leaſt vnhappily any of you ſhould thinke me as *Caius Caßius* ſpake of himſelfe in the *Romaine Senate*, carryed with too much loue of Auncient holy cuſtomes. His next borne Childe, being a goodly boye, wanted that place of *Natures* vent.

Baptiz. 16. Ianu. Anno Dō. 1601. Tacitus l. 14 annal. Sepult. 20. Ia. 1601.

Whether *Nature* were hindred in producing of her intended effect, by ſome Croſſe defection in the naturall cauſes, or elſe that the *Author* of Nature (who

(who according to the rules of true *Philoſophie* immediatly concurreth with all ſingular, *ſecundarie* cauſes, euen to their perticular effects, for ends beſt knowne to his all-ſeeing prouidence, doth at any time with-draw his *co-operatiue* power: I recommend it to your conſultation, yet I doubt the tempeſt of your affections will beat againſt, what the hand of *iudgment* doth build.

Many did admire it, as a *blowe* giuen by his diuine hand, whoſe power ruleth all from the higheſt *Seraphyn* to the loweſt *Synephee*; and in the duty of a Chriſtian, I wiſh the remembrance of it, might not onely water the Father with the liquor of *Obedience* vnto order, that he may proſper, as a well rooted *Plant* in the garden of *Humilitie*; but alſo induce his brother (who in the worke of his Miniſtery impugneth this vſe of the croſſe) vnto a more dutifull conformity.

§. 15.

Two things haue giuen great ſwaye vnto your ſect, the one is, *apparancie* of zeale, the other *ſubtletie* of diſcourſe (the glareing baites of masked follie) vailed with the ſhew of *deuotion*, ambitiouſly deſiring to be eſteemed, what you are not,) you haue miſlead poore beguiled *Soules*, to that they ſhould not, and with *facillitie* of ſpeach endeauoured to entangle the choiſeſt wittes in the toile of your *miſconceipted* opinions. For this cauſe: You *Gentlemen* at the *Lawe*, commonly haue your eyes

Quãto ſãctiores apparent tanto magis ſub prætextu ſanctitatis nocent: Ambr. de Noe & Archa. ca. 14.

dazeled with the first view of *Fancies* proiects, your affections ſounded with the firſt touch of zeales *paſſion*; your eares tickled with the firſt note of errors tune, and your Chambers ſtored with the firſt *fruites* of their wittes *follie*, to the end (*forſooth*) that by your hands, they might more eaſilie ſpread abroad, and be diſperſed among the *Brethren* of the cauſe, whoſe foſter friends *Noueltie* might make you.

Notwithſtanding the quickeſt wittes in *pliancie* of diſpoſition to *Noueltie*, doe eaſily giue fauour to *Nouell opinions*, not as reaſon doth warrant, but as Fancie doth conceaue them; yet I make no queſtion, that you my maiſters (the *Gentlemen Apprentiſes* at the Lawe) will ſo goe with the *current* and *ſtreame* of the lawe, that the *King* who is the life of the *Law*, *the liuing Lawe*, the *Patron* of your *ſtudie*, and *founder* of your *honour*, ſhall not haue cauſe ſo much as to heare *Complaint* of your any further *conniuence* to *enormities*, or indulgence to *factions*, or ſupportance of *diſcentious* partialities.

Philo. l. 2. de vita moſis.

As *Charles* the fift of *Fraunce* ſayd of his *Colledge* of Lawyers in *Angew*; your Houſes of Innes of *Court*, are to his *Maieſtie* a fluent *Spring*, to furniſh him with men of high Councell, both for the good gouerment of themſelues, and procurement of others good.

Chopinus de do. Frā. pā. 594.

Two things much commended in you, and much commended to you, that as you ſtudie the benefit of your *Countrie* by your ſtudy at the Lawe, your conformitie with the Lawe, may *crowne* your ſtudy with

with *wiſdome*, your dayes with *peace*, your knowledge with *obedience*, your zeale with *iudgment*, and your loue to *religion*, with your louing acceptation of religious *vniformitie*.

Your Fathers at the Lawe, meaſuring the Lawes *equitie* by publicke vtilitie, doe condemne them for guiltie, which attempt to doe any thing contrary to the Lawe, yea though it were to doe good: And with graue *reſolution* aſſure, that the *King* cannot alter and change the lawes of this *Realme* at his pleaſure, becauſe the rule of his gouerment is not onlie royall, but pollitick. If you cannot finde any preuiledge for the *ſubiect* at his pleaſure to diſobay, let your examplarie approbation of *rites* publickly eſtabliſhed, lead them in the performance of holye duties.

Smith. *de* repub. Anglorũ l. 1. cap. 2.

Forteſc. in cõmend. of the lawes of Engl. pa. 25.

You are reall ſpeakers, and the chiefeſt *graduates* of your facultie haue the *Prerogatiue* of *plea* in reall Actions, and therefore muſt more entend to the things for which the Lawes are decreed, then to the words by which the Lawes are deliuered; yet whether you conſider the letter of the Lawe, or the reaſon, (which is the life of the Lawe ſaith *Baldus*, the ſpirit of the lawe ſaith *Panormitan*, and the bond that bindeth.) He that wreſteth the Lawe in one, doth offer wrong to the Lawe in the other, and by both, hath often times hindred the Church of her learned *Miniſtrie*, when the cauſe hath come to a *Quare impedit*.

Bartolus.

Scire leges non eſt eorum verba tenere, ſed vim & poteſtatẽ Regula iuris.

How much the Church hath heeretofore reioyced in her honourable helpe of profitable and reli-

gious lawes, enacted by his *Maiesties* most noble *Progenitors*, the *Kings* of these famous *Ilands*, to protect her *peace*, and priuiledge her *safetie*, against Nouelists the vntimely enimies of most auncient times truth, her blessed *mother* on earth, and best beloued to her *Father* in heauen, the *histories* of our venetable *predecessors*, doe reporte with *memorable* testimonies of their blessed names. Let me onely tell you, the *Church* now (comforted with the pleasefull aspect, and strengthened with the powerfull hand of his Maiestie) hopefully expecteth, that as in *pleading* our causes, your legall Philosophie, is free from those rules which the *Philosophy-schooles* doe allowe their disputants (with falsated speeches to couer vntruthes) so you vouchsafe her the true Testimonie of your generous freedome, most demonstratiue in your *Obedience*, to her holy *prescriptions* and Christian lawes of our most Christian *King*, if she may obtaine this, but reasonable and honest *boone* at your hands, who are professors of the Lawe, by obseruation of her *rites* and *ceremonies* in your *Churches*, *Chappels*, and Oratories, your such practise will be her preseruatiue, and her prayers a blessing to your such practise.

Didimus ad Alexan.

§. 16.

Your Actions of *singularitie*, are in such speciall veneration, with your vnlearned retinue, that you cannot now leaue them without remorce, hauing

hauing vſed them with ſo great applauſe, nor well reclaime your followers from thoſe giddie follyes, which with ſuch force you haue laboured to indeere vnto their conceipts.

There is no opinion ſo fantaſticall, nor fancie ſo extrauagant, but if cuſtome ſet the foote of her Authoritie in vs, reaſon cannot remoue the *impoſture*, the deepe and ſenſible impreſſion of *Libertie* will not admit reaſonable perſwaſions, and ſo long as your affections lye couered vnder that ſtone, they cannot plye to the rule which truth affordes, and vnderſtanding would adminiſter.

A nullis conſuetudinibus homo difficilius auelliter, quã ab his quæ ad opinionem pertinent. Origẽ. l. 1. cõtra. celſũ.

Howbeit, where the feare of the Lawe is, there cuſtome is eaſilie broken, and for that this ruſt hath eaten into you through their *ſufferance*, who by demandation from Soueraigntie haue receaued in charge the execution of the Lawes ordained for the ſtrengthfull maintenance of this both Eccleſiaſticall and Ciuill pollicie.

Chriſoſt. ho. 14. ad pop. Antiochenum.

I truſt you (my Lordes the Iudges of the land) which haue the iudgements of our cauſes, the cenſure of our *behauiour*, and ſentence of our Actions, will ſo take to hart the defence of theſe dutyes (in performance whereof reſteth the very *Soule* of our Church, and life of Churches flouriſhing,) that neyther greatneſſe of Authoritie, nor power of perſon, nor eminencie of place, nor loue of *fauourites*, nor fancie to *faction*, ſhall cauſe you to winke at, or diſpence with any, eyther

Anabap-

Anabaptisticallie spirited, or seditiouslie opposite, to this pure and vnstained religion, by Lawe established.

The vnpartiall defence of this, claimeth the first place aboue all, whatsoeuer *Soueraignte* hath comissionated vnto your Authoritie, as well in regard of the care which earth *iudging* vpon earth, ought to haue of his iudgement which iudgeth in the *heauens*, as also for the happy aduauncement of publick good, which ebbeth or floweth as God the Author of all good is respectiuely serued. For proofe of this.

Aust. ser. 94.

If you looke vpon the blessings wherewith the giuer of all Prerogatiues, hath prosperouslie enriched this *Nation*, eyther in warlike action, or peaceable deliberation, you shall see them flowe from the spring of *humble obedience* towards true religion; or if you please to beholde them darkned in their wisdome, *hart-fallen* in their courage, *amazed* in their spirits, *confounded* in their councels, and ouertaken in the issues of their owne consultations, you may discrie the vapoures of their vnhappinesse, arising from their backwardnesse in performing those most excellent and most deserued dutyes, which God by the *Ministrie* of his Church had prescribed, and *Princes* zealous of diuine glorye commaunded.

In consideration whereof, the *Church* and common-weale, are most earnest *obtestants*, that as you are *Agents* for God, in the Administration of Iustice, and *iusticed* by the *King* (their *supreame* head

and

and *Soueraigne* defender) to execute the *iudgments* of God, the hand of Iuſtice, guided by the eyes of your wiſdome, may ſecure them from the ſmartfull *inconueniences* of Atheiſticall ſecuritie, and ſtrengthen them in their *mutuall* Offices againſt their *Anabaptiſticall* oppoſites, whoſe mindes diuorſed from dutie, doe ſtiftly refuſe the rules of our religious duties, proudly cenſure the validitie and priuiledge of *Soueraignes gouerment*, Odiouſlie calumniate the religious function of holy *Prieſthood*; wilfullie ſhake of, thoſe good things which authoritie hath enacted to eſtabliſh common good; cunningly indeauour by ſhouldering out the Liturgey and holy *Hymnes*, to bring the worſhip of God with vs to a meere *preach*, and contentiouſlie hinder the perfection of that *vnitie*, which would make them with vs religious to God, humble to the Church, loyall to our Soueraigne, and louingly peacefull amongſt our ſelues, if they did not hinder it.

In all theſe actiue and mouing errours of their deceiued mindes, what elſe haue they aymed at, but to wrong this body polliticke, through contempt of the lawes both of *honour* and *iuſtice*, both which, you may ſee dayly violated with contemptuous breaches; that of *honour*, by affected *derogation* from Soueraigntie; the other of *Iuſtice*, by ſtrong inforcement of their priuate fancie; and when the *miſhaped* diſorder of ſome few, ſhall diſtemper the welformed feature of the whole body, when *affectation* of ſingularitie, ſhall with *vnreſtraineable* and head-long courſe of violent *Schiſme*, teare in ſunder the vn-

ſeamed *coate* of Chriſt, when audacious *ignorance* ſhall call into queſtion the lawfull *Ordinances*, which ripeſt iudgment hath decreed: the *fancies* of priuate men, *wantonized* with conceipt of *purietie*, ſhall not onely denie their *Obedience* in holy offices, lawfully impoſed, but with *clamorous inuectiues* traduce their honourable reputation, whoſe place doth enioyne them to ſee the obſeruation of that which Lawe hath appointed;) what may we elſe looke for my *Lords*) but that proude *popularitie* giue the checke to *monarchie*, and prophane *vanitie* doe weaken *pietie*, if your zeale for the Lawes committed vnto your truſt, doe not adde *validitie* to ſtrenthen them, and feare from your hand by their due execution, teach vs *obedience* in the workes of *deuotion*.

1. Eliz. cap. 2. 23. Eliz. cap. 1.

To the ſollemne Actions of your Iudgment, thoſe ſutable *ornaments*, your *robe*, your *cloake*, your *coife*, are a beautie, and are the comelie veſtures wherewith deuoute liberalitie hath apparrelled *religion* a ſtaine vnto her.

That *Prieſtly* habite deuiſed and vſed by *Prieſts* of olde, to celebrate the Actions of diuine worſhip with *ſolempnitie*, and giue ſtate vnto their *Seſſions* when determination of *Ciuill* cauſes, had dependant *reference* vnto their iudgement, is an *enſigne* of honour vnto you (my *Lords*) and will retaine it auncient excellencie, without imputation of blemiſh; or note of blame, to the firſt deuiſers, if you vouchſafe the Church this fauour, to tender the *magnificence* of her ſeruice, now the cognition of her

cauſes

cauſes in that kind is deuolued vnto you as Church men were formerly carefull, to ſet forth the *magnificence* of your place and calling.

Sith then you haue receaued thoſe *abiliments* from the Church, and the world taketh ſpeciall knowledge of your high place by the honorable *enſigments* of your ſuch *habitts*? Suffer not *Nouelty* to diſhonour the Church in that wherein you are honored. Leaue her not to goe naked that hath cloathed you, but ſo *negotiate* her affaires in your *Circuits* and *Seſſions*, that her ſeruice in the *Sanctuary* may be performed with due and comely *exhortations*.

This if you doe, you ſhall remoue occaſion of offence, taken by contrariety of *Ceremonies*, you ſhall giue the holy *worde* and *Sacraments* a better relliſh in their Iudgements who for the obſeruation of ſome few *Ceremonies*, do ſo much diſtaſte them, at a word you ſhall giue a bleſsing of *happineſſe* vnto this *Church*, if by one vniforme religious obſeruation of things commanded, as behooufull to Gods ſeruice, you keepe vs one in the bonde of deuine worſhip. A bleſsing not to be looked for in a *Babilonicall* confuſion, which preſumeth to deuide and quarter a tongue of one ſpeach, but in the Church of God which retayneth the *Vnity* of the ſpirit in the bonde of *peace*.

§. 17

[a] It was a rule alwayes obſerued by them who were good-*husbands* for the common-wealth, that what vntractable men doe not vpon *admonition*, they muſt be inforced vnto by *compulſion*, howbeit (his *greatneſſe*) knowing that [b] *pietie* and *mercie* are the pillars of Princely rule, the chiefeſt dowrie that God giues vnto *Kings*, and precious *ornament* of *Maieſtie*, more deſirous of cauſe to pardon, then of occaſion to puniſh, doth earneſtly wiſh there may neuer occaſion be giuen to make proofe of *ſeueritie*, but that his Princely *declarations* may haue equall force in all mens harts, to worke an vniuerſall *conformitie*, by clemencie and weight of reaſon, not by conſtraint and rigour of Lawe.

It is in his power to make himſelfe *feared*, he chooſeth rather to make himſelfe beloued, which *loue-full* dutie, if it were ſo happily performed by vs, as by him is *highlie* merited, his Maieſtie ſhould alwayes finde your *concurrencie* with him in the worke of Gods ſeruice; and you ſhould neuer feele that *neceſſitizing* diſpoſition which the Lawe hath towards thoſe who are *refractorie* and *repugnant* to this method of ſeruice.

The power of the Lawe-maker (and the *Lawe* is the worke of the *King*, to whoſe regall *dignitie* it appertaines to make *Lawes*) ſhould breed a feare in our harts, how we ſpeake or iudge in the worſt part con-

[a] Tanta eſt in repub de morũ varietate diuerſitas: vt nemo valeat leges defẽdere niſi terror videatur aliqua temperare. Caſſiodor. 12. variarũ epiſt.

[b] Prou. 20. Quærẽdæ ſunt ignoſcendi cauſæ non puniendi occaſiones. Ammianus Marcellinus. l. 19. Procli. 16. Iulij. 1604 Lex habet vim cogentem. Ariſt. l. 10. Eth. c. 9.

Plutar. Plato.

concerning that, the vnaduiſed diſgrace whereof may be no meane diſhonour to him, towards whom we profeſſe all *ſubmiſſion*.

By *excommunication* to be ſhut out of the Church, and bebarred of fellowſhip in holy duties, is a correction more ſmartfull then that you ſhould wilfully deſerue it, and ſo due to your *diſobedience*, that he which will not acknowledge the more then *motherlie* power of the Church, may not enioy the preuiledge of a child, to be nouriſhed in the bowels and boſome of the Church. Innocertius. Pontifex.

Dereliction of your *Paſtorall* cures will be ſo burthenſome to your *ſoules*, obliged vnto them with ſo ſtrickt a bond of *conſcience*, and hurtfull to the *Church* which requireth your *Miniſteriall* imployment, to aduance the purchaſe of *Ieſus Chriſt*, that you ought with principall care to attend that whereunto the holy *ghoſt* hath ſeperated you.

Depriuation from the roomes of your ſpirituall *functions*, whereunto you haue had ſo *honourable* admittance, will imprint your *diſobedience* with a full ſtaine of diſgrace vnto your *obſtinacie*, but cleare the *Luſtre* of gouerment from thoſe too many diſgraces, wherewith your obſtinate diſobedience hath laboured to ſtaine it.

That is not a lawfull *Miniſtrie* (ſaith Maiſter *Cartwright*,) that is obſtinate, and where the *obſtinacie* is generall, or for the moſt part, there the *State* is ruinous, ſo that the *Prince* may after due meanes aſſayed to bring them *home*, procure that other be put in their places. 2.p.2.repl. pa.167.

You will thinke this is much *ſeuerit'e*, but the Lawe preſumeth the extreamitie of your diſcent, whereby you labour to blemiſh what his wiſdome hath polliſhed, and *authoritie* publiſhed: Therefore if you feele his power as a ſtrong rocke which *regorgeth* the *inuective waues* that ſtrike againſt it; blame your ſelues.

§. 18.

To ſubmit the publick *conſtitutions* of *State*, to the *inſtabilitie* of priuate fancie, no pollicie did euer tollerate, no not in the *ciuill* Lawe, where the reaſon of man hath moſt familier commerce: how can you then (the *Brethren* of this *faction*) expect *tolleration* in matters of ſo great importance, or conceaue any reaſon, that your priuate reaſon, (which is a priuate iuriſdiction) ſhould euer rule in things diuine, ſo farre aboue the reach of common apprehention.

Lex ex æquo ad omnes pertinent Arch. l. de lege & iuſtitia.

You ſee the rule of his *Highneſſe gouernment* doth extend to all after a like meaſure: and ſith he hath *authoritie* of *ſupreame* commaund ouer all, in fauour of whome ſhould he remitte any part of his *Soueraigntie*, I doe with all *humilitie* acknowledge his *Maieſties* royall power, to diſpence with his Lawes, as in wiſdome he ſhall thinke moſt conducent to the good of that pollitique body (whoſe head God hath made him,) but if he ſhould yeeld the bridle, and giue you leaue to ſhroude your ſelues in the boſome of his *protection*, and by his Prerogatiue

tiue ſhelter your *noueltie*s from the rigour of the law, what profit ſhould we reape. Sure I am that ſuch paſſionate *ſurprizing* of Princely *deſignements* will more trouble then ſteed the quiet repoſe of the Church; and aſſoone may you erect *Colonies* in the *Moone* for the vſe, as by your *noueltie*s bring any benefit to the common-wealth. The *ſufference* which you haue already gained, hath hitherto perplexed both *Church* and *common-wealth* with many difficulties, and would vnauoidable caſt vs into many *incombrances*, if this rule of pollicie had not preuailed; it is better to preuent, then to bee preuented.

Compleat *vnion* is of better conſequence to the furtherance of *Religion*, then that admittance ſhould be giuen to any example which leadeth from it, and your knowne diſpoſition *contumeliouſly* to traduce them, who looke not the ſame way that you doe, hath beene more violent and virulent then any ingenious *ſpirit* may willingly complie with.

You could neuer as yet with a ſingle eye looke at the *ſtate* oppoſite to the opinion you holde, and gouerment you ſeeke for: and it is to be feared, that your zeale which rideth with ſo hotte a ſpurre beſide the *cauſway* of *Obedience*, will not omitte any occurrent that may procure you the equall freedome of that which you call *conſcience*.

It is out of queſtion, that if you might once gaine *permiſſion*, to reiect thoſe things wherof the lawes, or reuerence of *auncient* cuſtome, hath in ſomer times made impreſſion, you would not thence-forwarde

allowe

allowe of any thing, but what you your ſelues ſhall firſt giue voice and perticular conſent vnto.

Cartw. 2. p. of his 2. repl. pa 65.

They were your teachers which account thoſe Princes who are *not refined* by their ſpirite, vnworthy to be accounted amongſt the number of men, and therefore rather to be ſpitted vpon then obeyed. They were your teachers which defend rebellion againſt Princes of a different religion, and honor thoſe that are ſlaine in ſuch quarrels with the glory of *martyrs*. They were your teachers which vtterly miſlike, that Princes ſhould be exempted from *Eccleſiaſticall* diſcipline, and namely from *excommunication*. They were your teachers who haue ſentenced that *Prince* to be vnworthy of *life* vpon the earth, who by cenſure of excommunication is caſt into hell.

Buccanam de Iure regni apud Scotos. pa 70.

Theſe dangerous *poſitions* are to me like ſo manie fearefull *foreſhewes* of an vndoubted aſſurance, that if your *democraty* might haue taken place, (for you moue and remoue in your *motions* by the ſame ſprings and wardes) his *Maieſtie* ſhould quickly haue loſt the obedience, and found the *vexation* of ſeditious Subiects. *Commaundement* ſhould be no longer his weapon, where ſuch *Commaunders* haue place of charge.

§. 19.

Diſcourſe of troub. at Frankf. pa. 202. & 206

But you will leaue your charge, although *Beza* and others of *Geneua*, doe wiſh you rather to giue ouer your functions to open wrong, and retire your ſelfe

ſelfe from theſe things commaunded, vnto your priuate life. Yet *Cartwright* dare not be author vnto any of you, to forſake his paſtorall charge for the inconuenience of a *Surpliſe*, his reaſon is, for that the one is an abſolute commaundement of the Lord, and the other a thing of his owne *nature* indifferent, which being layde in the *ballance* with the preaching of the worde, is of leſſe importance then for the refuſall of it, you ſhould forgoe ſo neceſſarie a dutie. 2.p.2. repl. pa.264.

You heare the iudgement of a Maiſter in your *ſchoole*, and if you be not carried with too much auerſion from the auncient *fathers* (who knew not your *ſchoole*) accept this argument taken both from the one, and from the other.

The preaching of the *worde*, is ſo neceſſary for him that is called thereunto; that a woe hangeth on his head that doth not preach, but where the holy *ſpirit* denounceth a woe, it notes a mortall ſinne in that which followes; therfore to forgoe your ſuch charge, is to tranſporte your ſelues into the very bulke of ſinne, and mortallitie to ſinne. Cartw. Ierom. m. prouerb.

This *Scamõny* is too fretting, yet, will not offende your ſtomackes if you take it, as it is giuen with *Quinces*, my moderate affections, vnwilling to grieue you, and ſo taking it, my hope is that you will not omitte the principall and ſubſtantiall part of your duties, for ſhaddowes and ſemblances of zeale, but bend your ſtrength, with his Highneſſe deſire, to ioyne in one againſt the comon aduerſary, for the eſtabliſhiug of the goſpell.

You are credited with the free disposition of Gods inestimable benefits, and therefore will not (being as I hope you are those good guiding Pastors, you soe earnestly speake for,) shrinke from your ministery, or decline from the worke whereunto you are called.

If you be *Salt*, season, if *lights*, shine, if *guides*, goe before, and as the Apostolike fathers of former time, did by there labour make many, of prophane, holy, of *ignorant*, learned, of obstinate sinners, penitent conuerts, so doe you endeauour that by your industry others may change their affections, and better their *manners* towards God, with reuerence to performe their outward religious offices, *Contempt of religious dutie, argues an irreligious contempt of deitie* towards the Church, with humilitie, to conforme themselues to her holy ordinances in the seruice of god, where dutie is *submission*, opposition betokens *pride*, towards the Kinge, with loyaltie to yeelde obedience vnto his lawes. *A wilfull Lawbreaker, would willingly breake the Lawgiuer*: towards religion, decently clothing themselues with the garmēts of righteousnesse, and redily casting of euery opposite thing that might hinder them in the exercise of christian duties.

It is a manifest wrong offered to *Religion* when the outward action doth not consent & simpathize with the affected profession, for albeit, *faith* doth giue fashion and worth vnto workes, yet workes giue the true tincture and lustre vnto faith. (wherefore I beseech you and in the bowels of Christ I beseech you,

affect

affect the excellencie of conſtant courſe in the operation of thoſe things which belonge vnto your *miniſtry*, ſuffer not a matter of meere *formalitie*, to diſtaſt the performance of your duty, but ſubmit your ſelues vnto the wiſdome of *Authoritie*, and becauſe you plead for your ſelues *ingenuity* of ſpirit, your pretended leader vnto theſe things; ſtriue to tend to that which is moſt exquiſit in euery *ingenious* ſpirit, truth in your opinion, vertue in your action, and peace in your conuerſation.

§. 20.

There is nothing more behoouful for the vſe of life & ſeruice of publike ſociety, then to proportion this ſhady & *terreſtrial* life to that moſt happy & celeſtial, where *Angells* the moſt induſtrious attendants one the *ſupernall* Maieſtie, and truly faithfull *guardions* of our much endangered ſaffety, doe in the perfection of their obedience to God their *immortall King* in heauen, ſet downe to vs, the *Idea* of Loue, Honour, and duty to the *King our mortall God* vpon Earth.

† Of Loue, with loue to repay that royall loue wherein his *Highneſſe* doth more glory in our weale, then in his owne perticular aduantage, and with inſeperable *Vnion* to Crowne the beauty of our Loue, ſo viſibly apprehenſiue in the ſhine of his Glory.

* Of *Honor*, humblye to acknowledge his *Supreame* ſoueraignty in the ſuper-eminent excellencie,

† Rex orat. habita in Senat.

* In principes veluti parentes beneuolentia nos affectos eſſe decet, obedientes et venerantes. nam patroni ſunt ac domini ciuitatis & ciuium ſalut. Charondas in proemiis legum.

whereof, as he hath greateſt conformitie with God, ſo he cleareth the euidence of his greatneſſe and potencie, to effect thoſe delectable and deſirable good things, which haue their dependencie vpon his greatneſſe.

Of *dutie*, cheerefully to performe the offices of our ſeuerall functions, by the law proportioned, as they doe the exerciſe of their high and admirable vertues, to the glory of *God*, and good of men.

They hould inuiolable the bond of *fellowſhip*, wherin they are aſſociated: we ſhould keepe faſt the *Linkes* of Chriſtian *ſocietie*, wherein we are combined by communitie of ſeruice, and perticipation of *Sacraments*, they vndeceauable aſſurances of Gods bleſſings, the *vnualuable* pledges of Chriſt his goodneſſe, and venerable warrants of our future *bleſſedneſſe* in *Angelicall* happineſſe.

They neuer incline to remit any part of their dutie, we ſhould not permit any eyther coulour of *pleaſure*, or baite of *follie*, or pretext of *fauour*, or vaile of *Sanctitie*, to auert our conceipt from performance of thoſe offices which by our owne conſent, and heauens immediate appointment, he hath power to commaund vs: but as they doe althings to fulfill, and keepe the Lawe of the Almightie, we ſhould order the Actions of our liues vnto his Maieſties iuſt *Commaunds*, the correſpondence which is betweene the Actions of men in this eſtate of our mortallitie, and their heauenly operations of eternitie, doth require theſe things of all in generall, but

eſpe-

eſpecially of vs who muſt appeare for others in the preſence of God as Angels.

When the Church of God was attended on by thoſe *Apoſtolique Fathers*, whoſe induſtrious trauaile in the buſineſſe of the Church, did *gaine* them the names of *Angels*, althings were carefullie performed for the continuation of the *Catholicke peace*. In their *Councels* they determined all matters of doubt or difficultie which might diſturbe the peace of the Church, and what they determined was no more controuerted.

In their *Synods*, they prouided by holy ordinances to reforme all *treſpaſſes* repugnant to the Ancient holy *Cannons*: and what they ordained was cheerfully obſerued.

In their *Sermons*, they laboured with graue exhortations to keepe their ſubiects in due allegance vnto their temporall *Lords*, and what they councelled was religiouſlie regarded.

In their Actions, they did with reuerent *humilitie* make knowne their ſubiection to Chriſtian *Princes*: And Chriſtian Princes (amongſt whom our Soueraigne doth aſſociate with moſt honourable reſolution) eſteeming nothing dearer then religion, moſt willingly imployed their Authoritie to aduance all religious Actions, and prouide for the Churches ſafetie by *oppoſition to noueltie*. The mutuall *reciprocation* of theſe Chriſtian offices was then the *ſtrength* of their *gouerment*, the *Loadſtarre* of their happineſſe, the Centor of their Peace,

Religio & iuſtitia politica mutuis ſtant non ſolum officiis ſed beneficijs.

And will be to vs that ſo much-ſpoken of, and much deſired *mother* of our *goulden* world.

§. 21.

The thoughtfull remembrance of this doth giue me hart to ſpeake vnto you (*Right reuerend Fathers*) and to requeſt, as bleſſed *Athanaſius*, did thoſe of his time, ſo to ſtrengthen your mindes in the liuely emotions of chriſtian zeale, (the *Garment* that beautifieth the *Stewards* of Gods diuine *miſteries*,) that thoſe good things which the Church of God, hath hitherto happily enioyed, may not in your times vnhappilie be diſcontinued.

Epiſt. ad vbiq; orthodoxos.

Many attempts haue ben made by many, (whoſe actions do witneſſe they are impatient of gouerment, apt to *tumult*, zealous of nothing more then their owne conceipts, though they be as the are vnwarranted by truth, diſclaimed by *Antiquitie*, indeede the *Muſhroomes* of yeſterdayes *Nouelty*) many attempts I ſay, haue bene made to deface the beauty of the Church, and weaken her ſtrength, by weakning your gouerment. If their malice had bene ſo forcible, as it was induſtrious, and their *Appellations* ſo regardfully accepted, as they were violently vrged, your *Authority*, your *Dignitie* ſhould not now bene queſtioned, but they ſhould not now haue bene.

You

You haue hitherto with fatherly care, reſtrayned your ſelues from the ſeuere execution of lawes made againſt them, and meere compaſſion hath cauſed you to reſtraine your ſelues; if the Church, whoſe rulers you are, had gayned a reſtraint of their vſuſuall contradictions againſt the *State*, warranted with a ſetled *Vnion* of affection to the *State*, your firſt *Lenity* had bene well imployed: and their obedient humilitie preuented the motion which now their continuing repugnancie, doth force from vs, for your due cenſure of their vndutiful *recuſancie*.

The continuance whereof, they cannot impute vnto any weaknes, or inſuffiēcie in the meanes which haue beene vſed towardes them, but to the willfulnes of their obſtinate harts againſt the meanes which haue beene vſed; with mindes obdurate nothing preuayleth.

[a] You haue entreated them gently; but the ſpeach that pleaſeth not hath not allowance. [b] You haue reaſoned with thē, but to their vnwilling minds, *Reaſon* it ſelfe, be it neuer ſo euidēt, is oftimes a *hinderāce*. [c] You haue anſwered their bookes, but your *conteſtation* hath the more engaged them to oppoſition, You haue giuen them fatherly *Councels*, and had they carefully applyed your Councells vnto their manners to follow them, as they haue vnprofitablie commended them vnto their memories only to croſſe them, they might haue bene able to diſtinguiſh, the true viſage of a truly reformed *Church* amongſt vs.

a Orationē quæ nobis cordi eſt, facile comprobare ſolemus. Zonoras anual. cap. vlt.

b. Apud nolentis animū quamuis ſit euidens ratio, hæc ipſa obſtaculū eſſe ſolet. Greg. epiſt. 41. l. 3.

c Reſpondendi modus nullus erit reſpōdentis eſſe reſpondent. ſemper exiſtimamus. Auſtin.

Your *clemency* hath omitted no reasonable inducements that might any way be auaileable to ioyne their submission vnto *authorized* proceedings, if neither courtesie of vsage, nor force of reason, can stoppe the current of their conceipts. *Authority must procure what vertue can not.*

The goodnesse of *nature* it selfe enclineth more to mildenesse then rigour, and the Church delighteth with moderate and mercifull courses, rather then seuere *inforcements* to aduance the obseruation of her spirituall *ordinances*. The holy fathers *Gregorie* at *Nazianzen* & *Austen* at *Hippo*; did acknowledge it: How be it finding by experiẽce in the *Arrians*, *Donatists*, *Appollinarists*, & other froward opposites vnto the Church *Catholique*, that Presumption makes men in loue *with their errours*, and impunitie doth foster presumption, they then thought requisite by practise of *discipline*, to accomplish what they could not effect by *doctrine*: And better with moderate seueritie to correct them which disturbe the *Peace* of the Church with vnhallowed *contentions*, then by suffering in conformitie vnto good lawes to giue passage vnto confusion.

Aust l.2. retract c.5.

Disobedient mindes are more easilie taught when the feare of *seueritie* doth second the industrious *Schoolemaisters* of truth, insomuch that *Saint Ierome* wondered at that Bishop who suffered *Vigilantius* to rest in his *iurisdiction*, and would not with his *Apostolicall* rod breake so vnprofitable a vessell.

Aust. epist. 184.

Ierem l. cõ. vigilantiũ.

You know (*honorable and reuerend Fathers*,) that we are a *Spectacle* to God, to Angells, and to men, the

the good the bad, the weake; *God* requireth the performance of our ſeruice, according to the *high* of his excellencies, and will not ſuffer himſelfe to be mocked with *Copper* for *Golde*, *Glaſſe* for *pearle*, *ſeeming* for *being*, or *fancy* for *conſcience*, but claymeth the vttermoſt of the ability which our vnfained affections towards him may yeeld; if poſsiblie we could yeeld him ſo much, as his diuine *ſublimitie* deſerueth when it is rightly conſidered.

Angells attend the furtherance of our religious duties, to preſent them before God, and repreſent his fauour towards them.

To this end, that we remembring the royall prerogatiue of our chriſtian ſoules, ſerued by their *Angelicall miniſtrye* and heauens bleſſed acceptation of our religious duties, beautified with *correſpondencie* to heauens glory, may remember to performe them with that *ſolempnity* which beſt beſeemeth the dignitie of *religion*, and hath moſt concurrency with their celeſtiall exerciſes.

Good men, reioyce that the church is ſo gratiouſly preſerued from the baſeneſſe of *nouelty*, and do zealouſly wiſh that in euery chriſtian aſſembly, might be ſeene the cheerefull deuotion and bountious expences of thoſe religious fathers, who carried with a holy loue (like ſo many pleaſant *Gales* of wind blowing in the ayre, pointing vs to the *hauen*, and directing vs to the *poynt* whereto vnload the profits of our flitting life,) did enrich, endowe, and poſſeſſe holy men, holy religion, holy places, with much, with large, with great both goods, preuiledges, and reue-

news, offering vp themselues, and theirs, to furnish the worship of God with a sensible excellency, the true *testimony* to God of their inward piety.

This excellencie highly displeaseth others, as if God more delighted with *beggery*, then *bountie*, and were better pleased to see *Pellagius* standing before him in a slouenlie coate, then *Aaron* in a decent vestment. *Pompeis* Horses in a *Stable* by the *Aulter*, then the Diuine *Sacrifices* whereunto it was dedicated. *Iulian* spoyling, then *Constantine* enriching the Church. *Sabellius* sitting Malancholy, then *Basill* making melody vnto the Lord in spirituall *Hymnes*. *Cayne* seruing him with the worst, then *Abell* sacrificing the best, And more accepted the leane *Oblations* of a sparing hand, then the liberall contributions of a Cheerefull giuer.

Ierom. aduers. Pellagium. l. 1. c. 9.

Theod. l. 2. cap. 24.

Basil. epist. ad Neocesar. 63.

Of all whatsoeuer Princely *Munificence* and christian *Zeale* hath giuen to be Ornaments for the Church, and Arguments of their piety, you (*honorable Prelates*) are the treasurers to keepe it, the Ouerseers to order it, and the *Stewards* to imploy it: If your fatherly care continue them vnto those religious vses; whereunto they were at first intended, it will nourish a reuerent affection in all towardes the Church to beautifie it, Religion to obserue it, and your Order to Reuerence it.

Wherefore now that the Church hath recouered it selfe from the *tempests* and stormes of *Newfanglisme*, and discipline gayned the *re-establishment* of those

those helpes wherein by longe disturbance it hath bene much hindred (the *supreame* hand of diuine *prouidence* vphold his Throane in a blessed perpetuitie which hath done vs this good) let not the slackned raynes of your *regiment* giue waye vnto prophane *Liberty*, teach the Obstinate the execution of your *Cannons*, accept all occurrents that may aduance the *honour* of his *Crowne* and *dignity*, who by his princly approbation hath giuen them the strēgth of Lawes.

They are the rules by which your *Episcopall* function must be directed, and the *Obliquity* of Clergies disposition rectified. The constant obseruation of these, amongst those which are yours, will ground many reguler productions in the mindes of others. *They are the eyes by which your *Iustice* must behold the Actions of good men, to reward them, and to punish others. If these eyes be sleepy, your *conniuence* will be their *incouragement*; who with the stroake of will, doe contend against the *Streame* of order.

† They are the *Sinewes*, by which religion, and her rites are made of neere neighbours, that the Acts of religion cannot absolutely be performed, if they want the furniture of comly ceremonies, nor the ceremonies accounted sacred, but as by religious seperation they serue to holy vses.

This should make you more carefullie diligent to restrayne the vncharitable Constructions made by priuate Men of your *Canonicall* resolutions, and to prouide that noe practise of *Sathan*,

*Qui leges reipub. oculos esse dixerit, is perfecto nihil indecens pronũciauerit, quẽadmodũ enim res maxime necessaria animali nõ titubans oculus, ita reip Legũ æquus & rectus status. Leo imperat. constitut. 19.

† Austin. l. 19. con. Faustum. ca. 11.

nor fraude of *hipocrites* seperate what God and his church hath so neerely ioyned.

Chrisost. orat. de nō contemnē-di ecclesia dei, et diuinis misterijs-

Such do you bouldly forbid; be you afraid of them, and they wil scorne you, doe you suffer them, and they will trouble you, though you want your *Cossier*, you haue both rod and staffe to represse the insolent, and strengthen the weake, to conuert the incredulous, and rule the disordered, to reclaime the erronious, to convince seducers, and to bring them to amendment, or barre them liberty of deceipt.

Barnard. l. 3. de consider.

In performance of all which, your Episcopall duties, bethinke your selues (*my Lords*) what the *King*, what his *Councell*, what the *Country* doth require of you, and if you be perswaded that Heauen hath inspirited you, with this *forme* to extend the first *frame*, and aduance the succesiue parts of his church?

Dionisius. ca. 5. de Hierach ecclesiastica.

If you studie the glory of *Christ* your first *Consecrator*, who hath excellenced your order, with the rule of others, that by your rule, holy orders might be obserued. If with due worshippe you reuerence the *aspersion* of his all-pacifiing bloud, by which he hath set at one althings both in *Heauen* and *Earth*: Seeke the peace of the Church by a well ordered *concord* of the Church, carry the hand of your *Authority* with an equall *tenor*, let not your actions swarue from your owne *Cannons*; what you haue prescribed to others, acknowledge it to be prescribed to your selues. The *authority* of your place, the *feruour* of your zeale, the *grauity* of your persons, and *light* of your example, will grace your *gouerment*, and lead the *Disordered* into the path of orders.

Col. 1. 20.

Let

Let your *countenance* be ſet vpon them, that are religious with a fatherly *propenſion*, encline to imbrace them, which frame the contexture of their ſeruice by the line of duty.

Such as reclaime themſelues, cheriſh with the *hopes* of fauour, leaſt your ſtricktneſſe towards them, make others more obſtinate in their errors, and ſith that the double dyed mindes of ſome will not eaſily looſe their *tincture*, be ſpecially watchfull ouer the limiters of your Authority.

Finally ſo rule as you would be obayed, your *canonicall* rule ſhall haue a *canonicall obedience*, and giue vs the harte of hope, that as his *highneſſe* with princely *reſolution* hath approoued this *church*, ſounde in *Doctrine*, decent in *Ceremonies*, perfect in *Gouerment*, and holy in her *Liturgies*, ſo he will continue her bleſſed in her *peace*, rich in her endowments, plentiful in her *immunities*, and free from the woundes of malice.

FINIS.

Faults eſcaped.

pa.	*lin.*	*Faults.*	*Correction.*
5	4	which interrupt	which may interrupt
7	12	cõmitting his owne	omitting his owne
11	26	Maurilius	Mauritius
12	11	guides-men	guides,men
24	14	attributary	arbitrary
28	2	expectation	acceptation
32	18	for ſeeking	forſaking
40	18	ſtraying	ſtrayning
50	4	auntient times truth	auntiently times truth.
51	26	of Chrches	of our Churches
56	18	by him is highly	by him it is highly
58	2	preſumeth	preſuppoſeth
ea.	15	ſhould euer rule	ſhould ouer rule
60	19	democraty	democracy
61	1	ſelfe from	ſelues from
ea.	22	mortallity to ſinne	mortally to ſinne
63	3	formality to	formality cauſe you to
ea.	26	ſhine of his glory.	ſhine of his vertues.
68	3	ioine their ſubmiſſiõ	winne their ſubmiſſion
ea.	22	in conformity	vnconformitie
71	27	of neere neighbours	ſo neere neighbours
73	2	religious with a	religious,with a
ea.	12	a canonicall	our canonicall